

The Instructor

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IT ALL COMES BACK TO GOD

Last month a noted psychologist published a book about himself chiefly. In it he tells of his alienation from religion and his return to it, and how all this came about. In his youth he was an active member of a church, but at college he lost his faith through the study of higher criticism and philosophy.

As time passed he found himself connected with an organization whose main function was to inquire into human behavior, with a view to giving aid to those who, for some reason, were unable to make proper adjustments. Of these he treated more than three thousand. This girl, for instance, could not get a second "date;" that woman had decided that she did not love her husband; and a young man was acquiring a strong dislike for his job, although he had prepared specially for it.

Gradually, even unconsciously, this scholar found himself prescribing the very things as a cure which he had come to disbelieve. These people who came to him for advice, almost without exception, were what he terms "introverts." That is to say, they constantly turned their thoughts inward; always they were thinking of themselves; they looked out upon life in terms of their own personality. His advice to them invariably was to stop thinking of themselves and to think of other people. They must respond quickly and cheerfully to the needs of those by whom they are surrounded. In a word, they must become "extroverts."

Now, one of the discoveries of this scholar was that religion provides, better than any other one thing, the material for the shaping of this extroversion, that the church is the best means of teaching men and women to find their soul by losing it. And he points out that the essential quality in every great religion is its ideal of service, of self-effacement, of extroversion. It is a strictly modern way of looking at religion. For this reason, he says, psychologists are gradually coming to see the imperative need for the church. The struggle to "get on in the world," the desire to "keep up with Lizzy," the scramble for money, place, power, so characteristic of modern life—all this revolves around self; and the antidote, according to many students of the mind, is religion, the church, with its ideal of self-sacrifice.

Of all the churches in the world today there is none, so far as this ideal of service is concerned, that is more effective than the Mormon Church. This becomes perfectly obvious as soon as one considers its organization.

Every male member of the Church above the age of twelve either has, or is entitled to have, the priesthood in one of its six degrees, and each degree has its own duties—that is, something to do in the way of service. Every boy and man, therefore, is kept busy at something that centers his thoughts on others. Then there are innumerable presiding officers for these groups of deacons, teachers, priests, elders, seventies, and high priests. Besides, there are groups known as wards and stakes, which must be officered. In addition there are what are known as "auxiliaries"—the Primary Association, the Junior Seminary, the Improvement Associations for men and women, the Sunday School, and the Relief Society. These all have officers and teachers. Finally, there is a missionary system, which requires between one and two thousand men and women, who spend about two years away from home in the effort to help others through religion. These various groups act on the idea that a "soul" is of great "worth in the sight of God." Their work is voluntary and gratuitous.

Mormonism thus focuses attention on others. The presiding officer endeavors to think, not in terms of what is best for himself, but what is best for those of whom he has charge. The class teacher (there are thirty thousand of these in the Sunday School alone) tries to lead his pupils to do good and therefore to be happy. Even in the work known among us as "salvation for the dead," there is an attempt to do for others what they were unable to do for themselves. Always the effect is to direct attention away from self, to center it on others. Clearly this is what Jesus meant when he said, "He that loseth his life for my sake shall find it." What a paradox! The fact is that, despite the sneer of the skeptic, religion is the best means we have of saving us from the insanities and frustrations of life here and now. And Mormonism, by reason of its superior and more plentiful opportunities for doing good, is better able than any other similar organization to save us from ourselves in this world.

This relation between religion and life reveals the secret of happiness among the Latter-day Saints who have been active in their church. For there can be no doubt that the Mormon who "lives his religion" is the happiest man or woman on earth. Such Mormons are happy in their domestic life, in their vocations, in their public service in whatever capacity. The missionary comes home to tell every one that the two years he spent away from home were "the happiest in my life," and he keeps saying that to the end. And who that has become active in genealogical work but says almost the same thing. The active Latter-day Saint has no time to waste on himself and his troubles—he is so busy thinking of others.

It is a great Church, greatly conceived and greatly carried on!

"No greater thing could come to our land today than a revival of the spirit of religion—a revival that would sweep through the homes of the nation and stir the hearts of men and women of all faiths to a reassertion of their belief in God and their dedication to His will for themselves and for their world. I doubt if there is any problem—social, political, or economic—that would not melt away before the fire of such a spiritual awakening.—President Franklin D. Roosevelt, in an address to the Brotherhood of Faiths, Feb. 23, 1936.

THE GOSPEL'S ACCESSORIES

From a Sermon by the late Orson F. Whitney, of the Council of the Twelve
[Helpful in the Consideration of Lesson Enrichment]

Art, Science and True Philosophy to be Utilized

There is only one way into the Kingdom of Heaven, but there are many ways into the Human Heart; and the Church of God, in its mission of promulgating Truth and turning souls to Righteousness, has constant need of and legitimate use for, every avenue of entrance thereto. Poetry, music, the arts in general, as well as science and philosophy—all these can be utilized as auxiliaries in the preaching of the Gospel, in the carrying on of God's manifold work. They may or may not be essential parts of the Divine Message, but they certainly prepare the way for greater things to follow; and this, to my thinking, is the main reason why they were sent into the world. There is something purifying, ennobling, exalting, religious, in all true poetry, true music, real science and genuine philosophy.

Poets and Prophets

"The poets of the world are the prophets of humanity," says Dr. Holland. "They forever reach after and foresee the ultimate good. They are evermore building the Paradise that is to be, painting the Millennium that is to come. When the world shall reach the poet's ideal, it will arrive at perfection; and much good will it do to the world to measure itself by this ideal and struggle to lift the real to its lofty level."

In the light of such a noble utterance, how paltry the ordinary concept of the poet as a mere verse-builder. His true mission is to lift up the ideal, the ensign of progress, and encourage the listless or struggling really to advance towards it, to rally round it, and by following on, eventually attain perfection.

In this age of money-worship the poet is often referred to and sometimes ridiculed as "a dreamer," but the ridicule, when applied to a real poet, a true son or daughter of the Muses, is pointless. It glances off, and turns like a boomerang upon the thoughtless hand that threw it.

The poet is a dreamer; but so is the architect and the projector of railroads. Are they fit objects for ridicule? Their dreams are material, while his dream is spiritual; but they are all dreamers, lifting the real toward the "lofty level" of the ideal. If there were no dreamers, there would be no builders; if there were no poets, there would be little or no progress. Every art and every science must have its share of poetic idealism and enthusiasm, in order to produce best results.

Poets are prophets of a lesser degree, and the prophets are the mightiest of the poets.



ORSON F. WHITNEY

Born July 1, 1855. Died May 16, 1931.

They hold the key to the symbolism of the universe, and they alone are qualified to interpret it. There are plenty of rhymesters who are neither poets nor prophets, and there have been poets and prophets who never built a verse nor made a rhyme.

Poetry and Rhyme

Rhyme is not an essential element of poetry. If it were, any piece of jingling doggerel would be poetry.

"God bless me and my wife,
My son John and his wife,
We four
And no more."

That's rhyme, but it isn't poetry—it isn't even good sense. Versification is an art employed by the poet to make his thought more attractive. The rhyme pleases the ear and helps the sentiment to reach the heart—a ticket of admission, as it were. A musical instrument is painted and gilded, not to improve its musical powers, but to make it beautiful to the eye, while its music appeals to the ear and charms the soul. Rhyme sustains about the same relation to poetry, as paint or gold leaf to the piano or the organ, and no more. Clothing adds nothing

to one's stature, nor to one's mental or moral worth, but it enables one to appear well in society. "The apparel" may "proclaim," but it does not make "the man."

The essence of poetry is in its idealism, its symbolism. God has built His universe upon symbols, the lesser suggesting and leading up to the greater, the poetic faculty—possessed in fulness by the prophet—recognizes and interprets it. "All things have their likeness," and are "made to bear record of" the Maker (Moses 6:63). All creations, human or divine, testify of their creator. They point to something above and beyond. That is why poetry of the highest order is always prophetic, or infinitely suggestive; and that is why the poet is a prophet, and why there is such a thing as poetic prose.

"Consider the lilies of the field,
How they grow. They toil not,
Neither do they spin.
And yet I say unto you,
That even Solomon, in all his glory,
Was not arrayed like one of these."

That is poetry, and of the highest order—full of rhythm, yet having no rhyme.

Anything is poetic that suggests something greater than itself. Man, fashioned in the divine image, suggests God, and is therefore "A symbol of God," as Carlyle affirms. Joseph Smith goes further. He declares God to be "An Exalted Man." To narrow minds this is blasphemy; but to the broad-minded it is poetry—poetry of the sublimest type.

The Lord's Supper

In partaking of the Lord's Supper, we eat and drink of the emblems of His flesh and blood; the bread and water, sanctified by the priestly blessing, representing things greater than themselves. The whole sacred ceremony is a poem in word and action.

The Symbolism of Baptism

So also is Baptism, which represents birth or creation—burial and resurrection. "Children of my begetting"—so the ancient Apostles characterized their converts, referring to them also as "babes in Christ." Fatherhood and motherhood are both symbolized in the baptismal ordinance, the true form of which is immersion. Any deviation from that mode destroys the symbolism or poetic meaning of the ceremony. To be baptized or resurrected, is to be "born again;" the soul, cleansed from sin, being typical, in its infant-like purity, of the soul raised to immortality.

The Gospel One Vast Poem

The Gospel of Christ is replete with poetry—is one vast poem from beginning to end. The greatest of all Prophets was likewise the

Greatest of all Poets. He comprehended the universe and its symbolism—the poetry of it—as no one else ever did. He taught in poetic parables, taking simple things as types of greater things, and teaching lessons that lead the mind onward and upward toward perfection.

True Philosophy Helps

Philosophy is "the account which the human mind gives to itself of the constitution of the world." So says that great modern philosopher, Ralph Waldo Emerson.

Philosophy, like poetry, helps to win souls, where the Gospel in its fulness might offend. To some nations, therefore, philosophers and poets are sent, in lieu of prophets, or others bearing the authority of the priesthood. The plain, blunt message of the man of God, who comes proclaiming "Thus saith the Lord," repels and antagonizes many who perhaps will listen to the philosopher and be impressed with his cogent reasoning; or charmed by the poet, with his melodious verse and appealing illustrations; or won over by the scientist, with his clear-cut, convincing demonstrations. All kinds of teachers go before the prophet, preparing his way; or follow after him, confirming his testimony; and the sum of it all will be the betterment and eventual salvation of the race.

The Power of Music

Music softens the heart, and more than once has paved the way to a reception of the Gospel. What would we do without music in our religious gatherings? "The song of the righteous is a prayer unto Me," the Lord says; and assuredly nothing brings the Spirit of the Lord into a meeting more quickly than good singing, especially when choir and congregation join. But the singing must be soulful, heart and voice uniting. Musical gymnastics on such occasions are entirely out of place. Mere display of lung power and vocal skill is no more acceptable to God as worship than is glibness of speech without judgment, or prayer without sincerity.

Tourists come in constant streams to listen to the wonderful tones of the great Organ, and to the singing of our splendid choirs in Salt Lake, Ogden, Provo and other Tabernacles. The Gospel is not always preached to these tourists; they do not always want it; but their feelings are mellowed by the music, and they go away with a better understanding of, and with kinder feelings toward the people who build such instruments, who organize such choirs, and who rear such structures. Their works speak for them. The tree is known by its fruit. Depraved wretches, such as they are often though falsely represented to be, do not love music, do not

care for poetry and philosophy, do not cultivate the arts and sciences, do not turn deserts into gardens, nor rear tabernacles and temples unto God.

Not Substitutes for the Divine Plan

Let it not be supposed, however, that music, poetry, painting, sculpture, science, philosophy, or any other thing, can take the place of the Divine Plan whereby God proposes to save and exalt this world, as He has saved and exalted in past ages, in earlier aeons, millions of worlds like unto it. He will use everything good and true and beautiful to melt the hearts of His children, and prepare them to be saved, but salvation itself

comes only by one route—the Gospel of the Lord Jesus Christ.

This is the Principal—all other good things are the accessories, the auxiliaries. This is the Great Ideal, and it must be honored and maintained as such. In dealing therewith, no Procrustean process is allowable—it must not be chopped off because men think it too long, nor stretched out because they deem it too short. God did not send His truth into the world to be mutilated. Nor can human tradition supersede divine revelation. Truth, as Heaven reveals it, is *The Standard*, and the opinions and theories of men must give way. There is no substitute for the Gospel of Christ, the Gateway to Life Eternal.—*Deseret News*.

HAPPENINGS IN THE RELIGIOUS WORLD

(Digest from the Press Bureau of the National Conference of Jews and Christians)

Christian Youth Called Upon to Build a New World

Declaring that "the world is taking you and your thoughts more seriously," Mrs. Grace Sloan Overton, noted author and lecturer on problems of youth, sounded the keynote of the 13th annual New York State Youth Conference at its opening session on February 21 last. She spoke to 600 delegates, assembled for the study of Christian youth action. "I hope," she went on, "you will ask God for courage to stand up for your convictions, that you may act in forming a new and Christian world." She asked four questions of the delegates: First, "Can you take it?" Second, "Do you really have the capacity to see the total world picture and your own relation to it?" Third, "Do you really care about building a new world?" And, fourth, "How much would you risk to build a Christian world? You have a chance to build a new world if you only have the 'stuff' to do it."

The New York State Youth Conference is sponsored annually by the New York State Youth Council, and brings together representatives of Christian youth groups throughout the State.

Palestine and the Jews

Jews, it seems, are anxious to have all restrictions of emigration to Palestine removed, so as to enable them to compete on equal terms with the Arabs in that country. If the proposed plan goes into effect, the Arabs, we are told, will outnumber the Jews there two to one. And this is undesirable from the Jewish point of view. This matter was discussed at the 19th annual convention

of the Mizrachi Organization of America, February 17, in Washington. Leon Gellman, president of the organization, told the convention that the world Zionist Congress had accepted the Mizrachi demands regarding Sabbath observance in Palestine and the observance of the dietary laws. A message was read to the convention from President Roosevelt, in which the President stated that the teachings and leaders of religion have been lights guiding the people of the world ever higher and higher.

At present there are 300,000 Jews in Palestine.

Religion and Life

In view of the fact that Mormonism, ever since the time of Joseph Smith, has taken the stand that religion takes in all of life for its field, the following attitude on the part of Christian churches is significant, especially in view of the fact that, up almost to the present, they have contended that their field was religious dogma:

Toyohiko Kagawa, the noted Christian leader of Japan, is receiving a great hearing from the Protestant forces of the American nation, as he challenges them with his message to the effect that Christianity and the co-operatives belong together. Religion supplies the dynamic, he is saying; the co-operatives supply the technique whereby brotherhood can be worked out in action. He says that the co-operatives are the love principle in economic action.

Episcopalians in California are waging war on liquor and gambling. At a convention, held in Los Angeles, in January last, the members of that church were told that gambling is increasing in that State. One of the resolutions passed was to the effect that

raffles and lotteries in connection with social activities are in the class of gambling. "We have been told," said Bishop R. B. Gooden, in an address, "that clergymen who wrestle with these great moral issues are 'dabbling in politics.' Who says that? Those who profit from the debauchery of our youth and who are largely responsible for the fact that thousands of men and women today lie in drunkards' graves. Let us be willing to be crucified rather than refuse to face this issue."

A Nation Can't Get Along Without Religion

During the past half century Japan in her drive to catch up with the West educationally, industrially, commercially, and in national defense, thrust religion aside. Thirty-seven years ago the Department of Education issued a ruling banning religious teaching from the schools of every grade throughout the Empire. The nation's educators and intellectuals, carried along on the tide of modern scientific advance, eagerly fell in with this non-religious mood, and for fifty years religions, old and new, have been fighting with their backs to the wall.

However, ever-increasing cases of graft and scandals among educators, the terrific in-roads of Communism among the students,

and the plunge of the people into crass materialism and its attendant evils, have shocked thoughtful men and women into a great awakening.

This awakening has resulted in a marked resurgence of interest in religion among people of every class. Recently the Department of Education appointed a Religion's Education Investigation Commission to make a study of the relation between religion and education. This Commission, composed of outstanding educational and national leaders, after prolonged study, brought in a report, calling attention to the need of schools remaining neutral as regards the different religions, but urging that constructive measures be taken by all schools to promote and cultivate the religious spirit among their pupils and students.

In line with this recommendation, the Department of Education, which four decades ago banished religion from the schools, has about-faced and is pressing the heads of educational institutions to take steps to revive religious sentiment and interest among their students.

It is also appealing to religionists to come to the rescue and co-operate with the schools in their area in this effort. The ruling ousting religion from the schools is still on the books, but it is as dead as last year's bird's nest.

WHAT PRICE TRUTH?

The following inscription is copied from a bronze plaque at the north end interior of the chapel at Stanford University:

"There is no narrowing so deadly as the narrowing of man's horizon of spiritual things. No worse evil could befall him, in his course on earth than to lose sight of heaven. And it is not civilization that can prevent this; it is not civilization that can compensate for it. No widening of science, no possession of abstract truth can indemnify for an enfeebled hold on the highest and central truths of humanity.

What shall a man give in exchange for his soul?"

Sunday School News and Notes

TALKS ON THE AARONIC PRIESTHOOD

As Sunday, May 17th is nearest to the anniversary of the restoration of the Aaronic Priesthood, it is suggested that the two and one-half minute talks on this day be devoted to this subject and that they be given by ordained members of the lesser Priesthood.

A DIME FUND RECORD

Taylor Ward in the Shelley Stake, paid 223% of the Dime Fund for 1935. The ward is a small one but is "on its toes" when it comes to Sunday School work. If it will duplicate this record in enlistment, attendance, punctuality and lesson enrichment, it will be perfect.

UNTIDY ROOMS

Reports come to us occasionally of poor janitorial conditions in general assembly rooms and in class rooms. This of course is inexcusable. One of the first requirements in our standards of excellence is cleanliness. A dirty, uncomfortable room will drive more people away from Sunday Schools than poor teaching. They should be ample in light and heat. Rooms should be well swept, furniture dusted, windows cleaned. And then if harmonious curtains, tasteful decorations and appropriate pictures can be added, they will be helpful factors in making people comfortable and contented.

Cleanliness is next to Godliness!

BEGIN SUNDAY SCHOOL ON TIME!

We hear occasionally of Sunday Schools starting five or ten minutes late. This is inexcusable. It is the strongest excuse for tardiness on the part of the Sunday School members that can possibly be made. The Sunday School period is scheduled and outlined by the General Authorities for every minute of the time and the loss in starting has to be taken out of some of the scheduled exercises. It is generally the song practice or class period that suffers.

Occasionally the superintendent waits for the bishop who may have been detained on business connected with the ward. It ought to be plainly understood that the Sunday School starts on time, and if the Bishop is prevented from being present, the Sunday School superintendent, should be authorized to go ahead as his agent and keep up the Sunday School standard. It establishes morale, it encourages punctuality. In fact, what seems a little thing really has much to do with the success of the Sunday School.

Start the Sunday School on time!

ALICE ALMIRA ROBINSON RICHARDS

Our cover picture this month honors Sisters Alice Almira Robinson Richards, wife of our esteemed apostle, George Franklin Richards.

In searching for a cover picture suitable for "Mothers' Day", the editors of the *Instructor* could find no subject more suitable than Sister Richards, who is a real mother in Israel. She has borne fifteen children—ten daughters and five sons—thirteen of whom are living. All have been married in the Temple and the sons have fulfilled honorable missions. A remarkable record! The interesting account of this revered couple written by Elder Bryant S. Hinckley, and published in *The Improvement Era* for April, 1932, challenges the admiration of all.

Our Mothers' Day good wishes to you, Sister Richards.

OUR MOTHERS' DAY PROGRAM

The March *Instructor* contained a suggested "Mothers' Day" program for May 10th. It would be a favor if superintendents would send their printed programs to us with a line indicating the degree of success attained. These will help us in formulating our plans for next year. Thank you!

"DEPRESSION IN RELIGION"

Superintendents are urged to read the article in the Secretaries' department under the above title. It contains many seasonable and important suggestions, what the records show, effect of conferences, summer slumps, attending Sunday School somewhere, keeping school rooms attractive, initiative, originality—these are some of the important items that should interest superintendents.



FAITHFUL ATTENDANCE

The picture is that of Marion Davis of Genola Ward, Nebo Stake, who has attended Sunday School for five years without missing a Sunday. He is 15 years of age and lives two miles from the Church to which he often walks to attend Sunday School.

Marion Davis

A LONG JOURNEY

An old adage asserting that "the longest way around is the nearest way to the fire" may be all right concerning a fire, but is not applicable to other activities. At least it does not apply to the payment of the Sunday School Dime Fund, as the following incident will show:

A Janitor cleaning up the corners in the 11th Ward Meeting House, Salt Lake City, recently, found in an old cabinet a small nickel envelope containing 5c donated to the Sunday School cause. It was dated October 29, 1905, and bore the name of the subscriber—Wesley Bishop.

It must be a satisfaction to Wesley, if he is still alive, to know that this nickel finally reached the Sunday School Treasurer, even if it did take thirty years to get there.

REAL MISSIONARY TRAINING

Missionary training means more than just a study of doctrine in the Missionary Class in the Rexburg Third Ward, in Rexburg Stake. During the past four years an experiment has been going on in this class, which has as its objective a close cooperation with the missionary movement.

During this period of time nine members of the class have accepted calls to go on missions. Each of these young people has been honored by a party and miscellaneous shower, just prior to his departure for the mission field. These parties have usually been held at the home of Brother Sterling G. Nelson, the teacher, who, with the help of his wife, has been responsible for instilling in this group of young people, a vital interest in missionary work. The class members, together with the bishop, the stake president, and other specially invited guests, have been liberal in presenting useful gifts, which have been very much appreciated by these young missionaries.

During the time these missionaries are in the field the members of the class at home carry on correspondence with them, thus injecting the enthusiasm of active missionaries into the class.

In addition to the splendid work which Brother Nelson is doing in this class, he is in charge of the Missionary department on the Stake Sunday School Board. In this capacity he has done much to spread enthusiasm for this splendid work throughout the stake.

—*Elder K. W. Devenport,*
Supt. Sunday Schools, Rexburg Stake.

SUCCESS OF THE FOUR UNION MEETING PLAN

The General Board is gratified to learn of the success of the Four Union Meeting Plan

in stakes where conventions have been held followed by Union Meetings conducted as projected. Among the stakes reporting success is Los Angeles, and we quote from the letter of Superintendent Wm. G. Woolley: "We have just finished the third of the series of Union Meetings that were to follow our convention. We are very well pleased with the results; in fact, they are among the very best Unions that we have ever held. The February meeting was used to demonstrate pupil activity. In this session we had a Junior School brought in and they showed how the entire group participated in the opening exercises even to the prayer, the teacher asking what they were thankful for and what they wanted the Heavenly Father to give them. They demonstrated the method used in teaching a song to children of this age. The entire demonstration was very effective."

"The March Union was perhaps the best of the three. At this session, which was the use of art and music in lesson enrichment, we had demonstrated the use of rhythm in lesson enrichment. This was done by using a Primary Class. The story of Elijah and the Prophets of Baal was used. The children did not speak a word, but instead they acted out to music the entire story. Some were fire, others were water, others were ravens, others were prophets, etc. They were all costumed and the children themselves were so enthusiastic that it was a very great success. At this meeting we also had three groups of children working with crayons. The Gospel Doctrine class demonstrated the use of a song in class work."

The third Union we held today. * * * The demonstrations were very well given. We had two dramatizations, one the story of Abraham and Lot and the other the story of Esau and Jacob. Also we had two two and one-half minute talks in costume. They were very effective. We find that these demonstrations are very effective in creating additional interest in the Union Meetings."

AVOID FORMALISM IN ADMINISTERING SACRAMENT

In the bulletin issued by the Presiding Bishopric February, 1935, instructions were given concerning the administration of the Sacrament. In it the following appears: "It is not desirable to require such uniformity in dress and action as to smack of formality. Though white shirts and dark ties for the young men are proper, it should not be required that all should be exactly alike in dress and general appearance. Proper encouragement can and should be given to them to be thoroughly neat and cleanly and with appropriate dress. Also there should not be any requirement as to the posture or action while passing the Sacrament such as carrying the left hand behind the back or maintaining stiffness in walking or any tendency toward military order in action."

EARL J. GLADE

The next to the youngest member of the Deseret Sunday School Board in the order of appointment is Elder Earl J. Glade who was born in Ogden, Utah, December 2, 1885, the son of James Richard and Annie Louise Glade.

He was educated in the public schools of



Earl J. Glade

Salt Lake City and Park City where the family had taken up its home. He attended the Brigham Young University in Provo from which he was graduated in 1914. He had also attended the Rochester Business Institute of Rochester, New York, and did post graduate work at the University of Chicago. He was head of the Department of Business Education of the Brigham Young University for seven years and was a member of the University of Utah faculty for fourteen years.

For three years, as superintendent, Earl guided the destinies of the Sunday Schools of Utah Stake and led them in safe and progressive paths. For eight years, he was director of a Seminar in the teaching of religion, a teacher training course for the Sunday Schools of Granite Stake. His devotion to this Seminar was an outstanding service.

From 1903 to 1907, he served in the Swiss

and German Mission and was a member of the Bishopric of Highland Park Ward at the time of its organization in 1916.

He is the pioneer of commercial radio broadcasting in the Intermountain States. As general manager of KSL since the beginning of broadcasting, he has directed the affairs of the station until it has become one of the great broadcasting stations of the world.

Twenty-nine years ago Elder Glade married Sadie Rasband, daughter of former Senator Rasband, of Park City, and seven children—four boys and three girls,—have been the blessed fruit of that happy union.

He was appointed to the General Board of the Deseret Sunday School Union early in 1936 and has earnestly and faithfully performed the duties of that important position by his activities at Board meetings, Sunday Schools, Unions and the important stake conventions now in progress.

SPEAK GENTLY

Speak gently; it is better far
To rule by love than fear;
Speak gently; let no harsh word mar
The good we may do here.
Speak gently to the little child;
Its love is sure to gain;
Teach it in accents soft and mild;
It may not long remain.

Speak gently to the young, for they
Will have enough to bear;
Pass through this life as best they may
'Tis full of anxious care.
Speak gently to the aged one,
Grieve not the careworn heart
Whose sands of life are nearly run;
Let such in peace depart.

Speak gently to the erring; know
They must have toiled in vain;
Perchance unkindness made them so.
Oh, win them back again!
Speak gently; 'tis a little thing
Dropped in the heart's deep well;
The good, the joy, that it may bring,
Eternity shall tell.

—David Bates

Prelude

Reverently.

WILLY RESKE.

SACRAMENT GEM FOR JULY

(L. D. S. Hymns, No. 32, Verse 6)

"In memory of the broken flesh,
We eat the broken bread;
And witness with the cup, afresh,
Our faith in Christ, our Head."

Postlude

The Camel Kneels

The camel at the close of day
Kneels down upon the sandy plain
To have his burden lifted off,
And rest to gain.

My soul, thou shouldst to thy knees
When daylight draweth to a close
And let the Master lift thy load,
And grant repose.

Else how canst thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Does carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So shouldst thou kneel at morning's dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

—Anon

SECRETARIES

Albert Hamer Reiser, General Secretary

DEPRESSION IN RELIGION

"We go to the Lord with our troubles and to the devil with our happiness," said Roger Babson, famous business statistician, to describe certain characteristics of the business cycle. Periods of business depression are periods of religious prosperity. Attendance at church increases greatly.

But as business conditions improve and prosperity shows signs of returning, attendance at church falls off.

Sunday School statistics for sixty years bear out this phenomenon. The records of Sunday School show the years 1930 to 1934 to be years of heightened interest in religion as that may be evidenced by enlarged enrollments and increased attendance. The records for the years 1934 and 1935 reflect a change, however.

What Can We Do About It?

Are we going to accept the effect of the trend as inevitable? If business prosperity is definitely, though slowly returning, must we anticipate decreases in Sunday School enrollments and attendance? Can we do anything to prevent or at least to minimize the usual effect? Since we have taken our troubles to the Lord during the past five years, are we going to the devil with our prospective happiness?

Secretaries' Records Very Important

Have you secretaries ever realized that your records reflect accurately such a profound, major trend of business as this? Do you see now the importance of keeping clearly and conveniently before the executives of your organization a graphic chart or other representation of the current trends of the Sunday Schools in relation to last year and every year of the past as far back as your records go? Such a chart would prove invaluable to them. It would give them the means of preparing to prevent or to minimize the effects of factors adverse to the Sunday School.

Minor Depressions

Such a chart of Sunday by Sunday attendances would show within a year some minor depressions which are extremely significant. Alert executives, knowing of these, when they occur and why, can plan how and when to prevent or minimize these effects.

Effect of Conference

Usually attendance at Sunday School is low once each quarter—on the Sunday of

Stake Conference. The attendance at Sunday School and at Stake Conference combined is generally lower than the average attendance at Sunday School. Records and charts show that normal conditions are generally not restored until the third Sunday after the Conference.

"The Summer Slump"

The most serious depression in Sunday School attendance within the year occurs during the summer months. Good weather and easy transportation away from home over a week end are competing factors. Yet if we would, we could do something to improve this condition and at the same time provide the people who now migrate away from religious service on summer Sundays with interesting, never-to-be-forgotten experiences.

"Attend Sunday School Somewhere Every Sunday!"

Let every Sunday School adopt the slogan: "Attend Sunday School somewhere every Sunday." Teachers can do much to make the plan succeed by devoting a brief time of each class period to hearing pupils report their visits to other Sunday Schools. If every Sunday School will put on its company manners and its best appearance for visitors, the opportunity of welcoming visitors will have a decidedly stimulating effect upon every Sunday School.

Secretaries: Count Every One

Secretaries would need to take special care to count every one who attends Sunday School and to get full credit for all visitors. By a system of reciprocity the attendance level at all Sunday Schools can be maintained. To compensate your school for the regular members who visit elsewhere, you will count the visitors from afar who attend your school.

Make the School Attractive

The superintendency of every Sunday School should make special plans to keep the school unusually attractive, interesting and inspirational. On many occasions in the past the suggestion has been offered that the school be decorated with flowers of the season; that a cordial welcoming committee of attractive, congenial young men and women greet every one who comes, and put forth especial effort to make visitors and strangers feel comfortable and at home.

It has also been suggested that the superintendency plan special features which can

be presented effectively though briefly in the opening or reassembly period or in the classes. Such features may be a Babies Day, a Music Day, a Picture Day, a Pioneer Day, a Flower Day, a Friendship Day, A Story Day, Mother's Day, Father's Day, etc.

Initiative, Originality, Courage Needed

There is no need to sit supinely by and let depressions knock the daylights out of us. A little initiative, originality and courage ultimately puts every depression in its place.

If you think this is a good idea, what are you going to do about it?

WOMEN'S DEPARTMENT

CORRECTION

In some unaccountable way lesson helps for numbers 19 and 20 were omitted in the schedule for June. We print them in this issue. The revised schedule follows:

June 7. Choosing One's Environment (this issue.) Lesson 19.

June 14. Our Spiritual Isolation (this issue.) Lesson 20.

June 21. Influence of Temple Marriage (printed in April issue.) Lesson 21.

June 28. Resurrection of a Clean Body (instead of review as published.) Lesson 22.

July 5. Factors in Eternal Progress, Lesson 23.

July 12. Man a Social Being, Lesson 24.

July 19. Training in Social Adjustment, Lesson 25.

July 26. Selecting our Social Circles, Lesson 26.

CHOOSING ONE'S ENVIRONMENT

Lesson 19. For June 7, 1936

Objective: To teach that we should seek the society of kindred spirits.

Method: The beautiful poems that appear with this lesson should be impressively read by class members, previously appointed. Encourage a few appropriate comments on each poem, as it applies to the topic. Make clear the distinction between physical and human environment, and to what extent each one is susceptible to control and regulation. For the comfort of those who may think their physical environment so humble or so unattractive as to discourage an enlarged life, you have only to call attention to the fact that the Lord's people, in different ages, have invariably risen to its greatest heights in poor physical surroundings. Stress therefore, the outstanding value of spiritual, moral, social atmosphere, which can be created and maintained in the humblest spot on earth. Let the girls tell how they can proceed to regulate their social contacts in your community; what

kind of dances and parties they may safely attend, and those they should not attend; the kind of people whose company they should welcome; the kind they should avoid. Let them state, too, how they can do all this without offense and without embarrassment. Discuss ways and means that girls and women can employ to bring about an elevated social spirit, where they can mingle freely and without fear with people of their own kind, and their own ideals. Perhaps movements of that character are already in operation in your community. If so, tell about them.

OUR SPIRITUAL ISOLATION

Lesson 20. For June 14, 1936

Objective: To teach that strict adherence to gospel requirements constitutes our isolation from the sins of the world.

Method: This lesson is so beautifully told that it could be read in its entirety before your class, with profit and blessing to all. We suggest you have three or four good readers in succession, do that. Divide their parts according to the subject matter. Invite comments after each reading. Try to get answers to the questions that appear with this lesson. Here is a splendid opportunity to have a few practical suggestions offered from class members (by previous arrangement) on how girls can skillfully and effectively keep aloof and away from evil influences.

Instances can be cited where girls in a quiet, unobtrusive but firm manner refuse to have anything to do with things forbidden under the "Live your own life" plan of the gospel. And they don't lose their charm or popularity in so doing. Let that thought get over to your girls. And above all, they keep their self respect, without which other things do not count for much. Even your younger girls can understand all this, if you, as teacher, draw upon their own experiences.

(Continued on page 192)

LIBRARIES

General Committee: A. Hamer Reiser, Chairman;
Horace H. Cummings and T. Albert Hooper

SONGS AS LESSON ENRICHMENT

When teachers want help in finding songs which will enrich their teaching of particular lessons they may seek the help of Sunday School choristers and organists.

Librarians, therefore, have opportunity to be helpful by making available the classifications of Latter-day Saint hymns and songs given below. The songs in the current publications like the Deseret Sunday School Song Book are accessible quite generally, independently of the librarian. However, only the librarian may have access to the "out-of-print" editions of the old L. D. S. Hymn Book, which contains the words but no music of 385 old favorites.

Below we give an abridged practical classification of these hymns. The classification is according to Gospel themes or topics. Another classification, useful to presiding officers and choristers in selecting appropriate songs for meetings and general exercises will be found in the Sunday School Handbook, edition of November 1934 on pages 123-124.

The classification here given is designed primarily to serve teachers seeking gospel songs which will enrich, illustrate and reinforce their teaching of gospel principles. They can be used as poems or songs. The help of the chorister will be needed with the latter use, because the music to which they are to be sung may be known only by him.

Classification of L. D. S. Hymn Book Songs by Gospel Themes

A.

Agency of Man: No. 240.

"Know this, that every soul is free . . ."

"He'll call, persuade, direct aright,

But never force the human mind," etc.
Anointing and Prayer for the Sick: No. 84.

"When sickness clouds the soul with grief

Thine ord'nance brings our woes relief," etc.

Atonement: No. 241.

"The great and glorious Gospel light
From bondage and from death relieved," etc.

B. Baptism: No. 149.

"As an emblem of Thy passion,
And Thy victory o'er the grave.

No. 150: "Are baptized beneath the wave," etc.

"In Jordan's tide the Prophet stands,
The son of God the rite demands," etc.

No. 154: "Do we not know that solemn word,
That we are buried with the Lord," etc.

No. 161:

"In Jordan's stream to be baptized."

"We sink beneath the wave,
The emblem of Thy grave
And resurrection, too, etc.
See also Numbers 162, 163, 164, 165, 167, 262.

Baptism for the Dead: No. 286.

"As Christ to spirits went to preach
Who were to prison led.
So many Saints have gone to teach
The Gospel to the dead."

"And we for them can be baptized."

"Then let us rise without restraint
And act for those we love,
For they are giving their consent;
And wait for us to move."

Book of Mormon: No. 199.

"What glorious scenes mine eyes behold!

When Ephraim's records I unfold," etc.

No. 200:

"An angel from on high,
The long, long silence broke," etc.

C. Christ's Appearance in America: No. 268.

"The solid rocks were rent in twain,
When Christ, the Lamb of God was slain."

"Four generations should not pass
Till they should turn from unrighteousness

The Nephite nation be destroyed,
The Lamanites reject his word."

"The Gospel taken from their midst,
The record of their father hid,
They dwindle long in unbelief
And ages pass without relief," etc.

Coming of Christ: No. 10.

"Joy to the world! the Lord will come,"
etc.

No. 12:

"Ere long the veil will rend in twain,
The King descend with all His train,"
etc.

No. 176:

"Awake, O ye people, the Savior is
coming;"
He'll suddenly come to His temple, we
hear," etc.

No. 180:

"Let Zion in her beauty rise,
Her light begins to shine:
Ere long her King will rend the skies,
Majestic and divine," etc.

No. 182:

"Now let us rejoice in the day of sal-
vation."

See also numbers 183, 184, 185, 186, 187,
188, 189, 190, 191, 192, 196, 212.

Confirmation (Gift of the Holy Ghost):
No. 148.

"Behold Thy sons and daughters, Lord,
On whom we lay our hands;
They have fulfilled the Gospel word,
And bowed to Thy commands."

"And now send down the heavenly
Dove,

As in the days of old," etc.

(To be continued)

THE SINGING WORLD

Modern poetry for young people is collected by Louis Untermeyer in that well named, delightful book, *This Singing World*. Publishers, Harcourt, Brace and Company, New York. Price \$3.00.

All the delightful favorites are here, and many new songs which will delight every heart.

More than 300 choice poems and verses, offered at less than a cent apiece, make this book a liberal gift to the English loving world.

The verses are classified under such headings as "Songs of Awaking," "Places," "Breath of the Earth," "Children," "Surge of the Sea," "Other People," "Open Roads," "Birds and Beasts," "Common Things," "Fairies and Phantoms," "Words and Music," "Tales and Ballads," "Christmas Candles," "The Heroic Heart."

A more grown-up collection for the serious and contemplative folk, delightful in its way, is *The Standard Book of British and American Verse*, Nella Braddy, Editor. Garden City Publishing Co., Publishers. Price \$1.00.

Here will be found beauty, wisdom, thought, truth, power to stir the emotions.

"THE MAN NOBODY KNOWS"

"The Man Nobody Knows," by Bruce Barton, a modern business man, is a rather unique interpretation of what the New Testament says of the teachings and actions of our Savior. The author complains that most authors, as well as artists, who portray his personality depict Him as a mild, gentle, if not weak individual—"a man of sorrow and acquainted with grief," and withal quite an effeminate personality.

He takes quite an opposite view and contends that Jesus was a sturdy carpenter, rather above the average in height, strongly muscled, bold, courageous, self-possessed, and aggressive, discarding entirely the old sanctimonious views so commonly held in the world, and boldly draws his own conclusions and constructs his own applications of Jesus' words and acts.

His first quotation is: "Wist ye not that I must be about my Father's BUSINESS" and then proceeds to treat his subject as an ideal business man. He follows no chronological order and confesses that he "is not writing a biography but drawing a portrait" and proceeds to select such sayings and actions as best illustrate the characteristic he happens to be treating.

One chapter depicts him as an ideal executive, quoting passages that show his wonderful personality, his power to secure obedience, his wisdom in answering objections, etc.; in another he is shown as an outdoor man, walking by the sea, and making journeys; in another that he was a good mixer, mingling with all classes. Another gives examples of his effective advertising, his strong and impressive way of telling what he wants others to consider; another chapter is entitled, "The Founder of Modern Business."

While his inferences and applications are ingenious and unusual, they are generally true and appealing. He freely admits the divine in our Savior, though he treats him as a real man with man's qualities and attributes, if not weaknesses. That he grew and developed just as we do, making his experiences and lessons more real and appealing.

His language is simple; words and sentences short and strong. His illustrations are apt and convincing, and withal it is a very readable volume of 220 pages. His method may well suggest to our teachers how they may with a little ingenuity draw from the life of Christ apt illustrations to fit almost any problem that may arise in a class.—Horace H. Cummings.

CHORISTERS & ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman;
Edward P. Kimball, George H. Durham, Gerrit de Jong and Wallace F. Bennett

Song No. 162, "Beautiful Mountain Home," will be used for study purposes in the June Union meetings and presented to the Sunday School congregations in the month of July.

THE MUSICAL POSSIBILITIES OF THE ORGAN

In our last issue of the *Instructor* we learned that the organ is the ideal instrument for use in devotional services and that no satisfactory substitute has yet been found for it. When we speak of the organ we have in mind, of course, the pipe organ. As a practical matter, however, we face the fact that in most of the meeting houses of the Latter-day Saints no pipe organs are available, but harmoniums, sometimes called cabinet or reed organs, are substituted for them. The makers of harmoniums have done their best to include as many of the fine qualities of the regular pipe organ as possible in this instrument, so that many of the desired effects can be produced on a harmonium as on the organ, if we but acquire sufficient knowledge and skill.

First of all, it must be pointed out that good harmoniums have a large enough number of stops to allow many tone color possibilities. This is the outstanding reason why the harmonium lends itself so well to use in religious meetings. Unfortunately, many organists are given to the bad habit of fixing a registration once for all and then using it on all occasions. This is very uninteresting to the audience, as well as to the organist, and really is not at all necessary.

Every organist should study the tone color possibilities of the organ he has to use, so that he will be able to make the most of his opportunities for changing the registration when occasion demands. He should study the tone quality of each individual stop on the organ and experiment with combinations of these stops. The diapason stop (often named the melodia, dulciana, dolce) forms the foundation for most of the combinations that are to produce a devotional attitude on the part of the listeners. A good flute stop is also commonly found on all organs. The tone quality of the other stops is suggested by their names, such as violin, trumpet, oboe, vox celesta, vox jubilante, and others.

Another qualification which makes the organ ideal for church use is the possibility of sustaining the tone, which, of course, cannot

be done on the piano. Any tone may be sustained on the organ merely by keeping the key depressed. On the organ we can change from one tone to another without creating a disagreeable effect like that produced by striking a tone on the piano. In church music this ability to sustain tones is of particular importance.

The organ is also capable of producing very expressive diminuendo and crescendo effects. In order to do this, however, we must first of all keep in mind that the air should be supplied very steadily. That is, there should be sufficient amount of air in the bellows at all times to guarantee steadiness of tone. The tone should not vary, that is, it should not become louder or softer merely because the air supply is insufficient or too great. We also have at our disposal two knee swells. The difference of the mechanism operated by them should be carefully kept in mind. The right knee swell if pushed out produces a crescendo. It does this by opening the box in which the reeds are contained. It may be used to produce a diminuendo effect by allowing it to come back to its normal position. This is not true of the left knee swell, however. A little careful experimentation would soon reveal the fact that we actually pull out and add stops to the registration already set when we push out the left knee swell, even though these stops do not actually appear to come out. In other words, without actually pulling any stops we can add stops by the use of the left knee swell until finally the full organ is brought into play. Particular caution should be exercised in the use of the left knee swell in order to avoid another bad habit, namely, that of adding stops in the wrong place. It is usually dangerous for amateurs to try to use the left knee swell in any other position than the "full organ." Many organists also overdo the use of the right knee swell. A constant series of crescendos and diminuendos is not of necessity artistic and in many cases becomes decidedly inartistic.

The pitch of the stops available should also be carefully studied. Those stops marked 8' (eight foot) give what is sometimes called piano pitch. In other words, when middle C is struck, middle C is actually heard. On the other hand, a 4' stop produces a tone in pitch one octave higher than the key depressed. On many organs a 2' stop is found on the left hand side of the keyboard, which, of course, speaks two octaves higher than the keys actually depressed.

Careful note should be taken of the place

where the keyboard divides. On some organs the division comes at middle C, on others at F below middle C. For congregational playing we should in general make sure that the entire keyboard is equalized; that is to say, that the stops drawn for the lower half of the keyboard should work well with the stops drawn for the upper half of the keyboard. For solo playing, however, the two halves of the keyboard may be provided with registrations that are entirely different in tone quality and pitch in order to allow the performer to play the solo on one-half of the keyboard and the accompaniment on the other. This should, of course, be carefully done and often necessitates rearrangement of the music played.

In general, it should be borne in mind that for an accompaniment to congregational singing a sufficient number of 8' stops should be drawn to guarantee sufficient solidity to the music played. The addition of 4' stops would add brilliancy while the addition of 16' stops would have a tendency to make the tone quality produced by the total registration

more subdued and heavier. Each organist will have to experiment with the organ at his disposal in order to know what its registration possibilities are.

It is, of course, desirable that the registration be changed at times, but it is not desirable to change stops at random merely to add interest. This type of haphazard adding does not add interest but confusion. Stops should be changed at appropriate places. This is usually at the end of an entire phrase or strain, not usually in the middle of a phrase or a strain of music. There are two general ways of changing combinations. The first is to change completely from one registration to another, which is done when a complete contrast is desired. This, however, does not occur as often as the other type of change in which we merely add one or more stops or take off one or more stops, thus gradually changing the tone color from one tone quality to another. There are no hard and fast rules that tell how this should be done, but the judgment and taste of the performer must always dictate.



PUBLIC ENEMY NUMBER ONE



UNDERMINES—
CRIPPLES—
DESTROYS

Beverage alcohol undermines the moral, mental, and physical strength of multiplying millions and thus cripples the foundations of democracy, self-government, and progress.

It imperils liberty because liberty is the power to choose the right and to take advantage of opportunity.

An article whose consumption impairs this power through the corruption or the springs of thought and energy, of health and will, as does this liquid poison, is a destroyer of liberty, and its tolerance is not an emblem of freedom.

It is public enemy Number One, and the only way to handle it is to DESTROY it.

THE ONLY WAY
TO HANDLE IT:
DESTROY IT

—United States Senator, Hon. Morris Sheppard.
Reprinted from "The American Issue."

TEACHER TRAINING

General Board Committee: John T. Wahlquist, Chairman;
James L. Barker, Vice Chairman; Frank K. Seegmiller, A. Hamer Reiser,
M. Lynn Bennion, Earl J. Glade

Note: For the second month, this space is devoted to training teachers in service. The last plans for training prospective teachers were published in the March issue.

Aids to Lesson Enrichment

In compliance with many requests references are listed below on the subject of the third special union meeting.

Ordinarily the June session will be devoted to one of the topics in the four-Union-Meeting plan (see the January issue):

1. Lesson Enrichment through Pupil Contribution.
2. Lesson Enrichment through Art and Music.
3. Lesson Enrichment through the Spoken Arts.
4. Lesson Enrichment through the use of Equipment.

The above topics should be treated in the order named in every stake following the annual stake convention.

Where stakes have completed the special four sessions, use should be made of optional topics, No. 1 or No. 2. (See the February issue):

Optional Topic No. 1—Growth in Service.
Optional Topic No. 2—Capitalizing upon Supervision.

Note: See the references under Teacher Training.

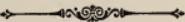
LESSON ENRICHMENT THROUGH THE SPOKEN ARTS

(Third Union Meeting)

The Spoken Arts

Hobbs, Mabel Foote—*Play Production Made Easy*—

A manual of practical direction for the production of plays.



DOING OUR JOB

No matter if the day is dark
Or if the sky is high and blue;
Whether the earth is brown and stark,
Or bright with blossoms peeping through;
We need not heed the winds that blow,
The praise or censure of the mob,
If, when the twilight comes we know,
We've done our job.

—Selected.

Jeffreys, M. V. C., and Stopford, R. W.—*Play Production for Amateurs and Schools*—

A manual prepared for the use of teachers who are responsible for the supervision of school plays.

Mabie, Ethel—*Releasing Language Power*—

Elementary English Review. Points out the dangers in the use of criticism, competition, and constant correction and urges emphasis on courtesy, interest, naturalness, clearness, appropriateness, and correctness through development of standards that children understand and through making language expression a two-way activity.

Rasmussen, Carrie—*Choral Speaking in the Grades, Quarterly Journal of Speech*—

A valuable exposition of procedures for the conduct of a verse-speaking choir of elementary-school children.

Townsend, Atwood H. (Chairman)—*Students' Guide to Good Reading*—

Includes a list of some nine hundred books well worth knowing, furnishing enjoyable reading, and largely available in inexpensive editions.

Weekes, Blanche E.—*Literature and the Child*—

A comprehensive volume whose most valuable chapters present a survey of current authors who write literature for children.

Wright, Ethel C.—*Favorite Children's Books of the Past Decade*—

Elementary English Review. Discusses the books written during the past decade that "have securely established themselves as prime favorites with the children."

WOMEN'S DEPARTMENT



General Board Committee: Alfred C. Rees, Chairman; Adam S. Bennion, Vice-Chairman
Assistants: Mrs. Elizabeth McKay Hill, Mrs. Mary Grant Judd and Mrs. Ida D. Rees

General Subject: The Ideals of Mormon Womanhood

NOTE—See page 186 for corrected schedule.

INTRODUCTION TO "SOCIAL RELATIONS"

Before proceeding to the third group in our series, it would be well to consider just what we have thus far attempted.

After completing the first group, "spiritual foundations," we should have made the word "gospel" connote something very definite in the minds of class members. While understanding that each one must live her own life, the girl or woman must, nevertheless, be given the conception, that in the spirit world the plan which she accepted entailed definite responsibility. When she understands that in carrying out this plan (her plan) to her fullest and highest possibilities, she will be eager for you to further point the way.

The second group, "Moral Standards," should have taught that the duality of our natures (physical and spiritual) is amply recognized in the gospel plan; and that we cannot consider one phase without the other. The class members should have realized that it was part of the plan to come in contact with obstacles to progress; that in exercising their free agency they might learn right living, right thinking, and the joy of achievement.

It would be well worth while for you, as teacher, to re-read all of these lessons before proceeding to the third series. In "Spiritual Foundations" you have the gospel theme which should be the basis of all your work; and in "Moral Standards" you can discern how a subject of general application can be tied into the gospel plan. Note that the first five lessons in this second group are of general appeal to any one who desires to follow a high moral code, while the last four expound specific Mormon doctrine.

And now to the third group, "Social Relations."

MAN A SOCIAL BEING

Lesson 24. For Sunday, July 12, 1936

Text: *Ideals of Mormon Womanhood*, Lesson 24.

Objective: To teach that our church recognizes the fact that we are social beings, encourages us to satisfy worthwhile social desires, and provides opportunity for social development.

Method: Without being too technical

(especially in classes of younger girls) make it clear that every human being desires and needs the encouragement, the love, and the association of other human beings. That to satisfy these needs and desires individuals have come together in groups. These groups of every kind and nature constitute society. Simple, isn't it?

Tell them that in the next few lessons you are going to try to point out how they can develop their own personalities so that they can fit into their social groups gracefully, happily, successfully.

Emphasize the fact, that whether we desire it or not, each of us has a very definite effect on those with whom we come in contact. Ask them if it is not true that with some persons they feel urged to do their very best, while with others they are conscious of a let-down. Following this, put these straight-forward questions to them: "Do you want to be the sort of person who brings out the best in others or the opposite?" "And do you want to seek the society of people who will stimulate you to be your best?"

Have a discussion as to what our Church has to offer for social enrichment.

While these lessons may not always tie in with direct church teachings they can be made to do so; for, "if there is anything virtuous, lovely, or of good report, or praiseworthy we seek after these things"—that is the gospel.

Let them take away this concluding thought: As we broaden our social contacts, we enrich our own personalities, provided we develop a sympathetic and helpful attitude towards our fellow man.

TRAINING IN SOCIAL ADJUSTMENTS

Lesson 25. For Sunday, July 19, 1936

Text: *Ideals of Mormon Womanhood*, Lesson 25.

Objective: To teach that to know and to use the social graces will make us successful, provided we keep in mind that true culture includes the spirit as well as the intellect.

Method: Some one has said that whenever everything is done in the most perfect way possible, it becomes art. We might say, then, that living in perfect harmony with our associates is an art and a worthwhile one.

Because, as we learned in our last lesson,

man is a social being, it is the most natural thing in the world for us to want to be liked by our fellows. In fact, we cannot be truly happy without their approval. A person may attain to great wealth and be a decided success financially and yet be miserable if disliked by his associates. On the other hand, he may be poor in this world's goods, but if he has many who esteem him he is contented and is truly successful.

When our Heavenly Father wanted a man to introduce his gospel plan in our day, he chose one with a pleasing personality. It is said of him: "The Mormon Prophet has some attractive personal traits. He was fond of sports—pitching quoits, pulling sticks, vaulting, jumping at a mark, and especially wrestling. Always he was fair and open. He loved people and he was good company."

And if we "love people" as the Prophet did, we shall find that our interests in life will broaden, we shall forget self. In trying to draw out other people, we shall become truly charming.

Let the class list on the blackboard characteristics which they consider a well balanced person should possess, such as: moral and physical courage, sincerity, tolerance, poise, kindness, interest, pleasing personal appearance, sense of humor, etc.

Let them take away the idea that if they cultivate pleasing qualities they will be able to introduce the gospel more effectively to those who are used to the niceties of life and who might judge the whole system crude if they found us crude. Ask the class to bring pictures of Joseph Smith, to show his physical appearance. There are several of these, each different.

SELECTING OUR SOCIAL CIRCLES

Lesson 26. For Sunday, July 26, 1936

Text: Ideals of Mormon Womanhood, Lesson 26.

Objective: If we understand the true values of life, undesirable social circles will have no appeal for us.

Method: Occasionally there may be a lesson in which it seems best to stress the negative side of the picture in order to em-

phasize the positive. At first when we go in a group who do the things we have resolved not to do, we are shocked, then become tolerant, and then find ourselves doing the same things. One's downfall never happens in a day. Teach your class to be constantly on the lookout to see in which direction their actions tend to take them.

Help them understand true values. Often what seems to be a desirable social group, may be just the opposite. For instance, a girl may be asked to join a sorority to which she cannot afford to belong. It would be far better to face the issue fairly and squarely and tactfully decline the invitation than to join and be made unhappy through the struggle of trying to keep up. Help your class members to realize that even though they may feel hurt at times by the superior overbearing attitude of some of their associates, they should ignore any unkind treatment and feel sorry, not for themselves, but for the uncultured person who has wounded them. People of true culture are courteous to all regardless of their station in life. Consider this thought, "No gentleman would hurt me, no one else can."

If we want to be included in really worthwhile social groups, we must, above all else, be sincere. Walsh says: "When we are really sincere, we have both the outward graces and the inward virtues; we treat others considerately, as becomes people of culture; not because they are gentlemen but because we are gentlemen. Doubtless outward courtesy is warming, but it is never as warming as that which comes from the heart."

Be sure to make use of the text book in every class by having members read or discuss some especially choice expressions or poems: And may we again sound the warning against lecturing. Give the women and girls a chance to think out loud. Appropriate, clear cut questions will accomplish that result. The best prepared teacher does the least talking and stimulates the most profitable class participation. Turn the statements in this *Instructor* material into questions, so as to bring about as much class activity as possible.



A MODERN RECIPE

Take one reckless fool; three drinks of bad liquor; a fast high-powered motor car; soak the fool in the liquor, add a dash of swagger, pour behind the wheel of a car and let go at increasing speed. Clear away resultant wreckage, place in satin-lined box, and garnish with flowers. Soft music.—F. W. S.



GOSPEL DOCTRINE

SUBJECT: TEACHINGS AND TESTIMONY OF
THE NEW TESTAMENT WRITERS

For Members of the Melchizedek Priesthood and Men
and Women Over 20 Years of Age, Not Otherwise
Assigned.

General Board Committee: George M. Cannon, Chairman; Frederick J. Pack, Vice-Chairman;
Mark Austin, Herbert B. Maw.

CONCERT RECITATION FOR JULY, 1936

(John, Chapter 11, verses 25 and 26)

"Jesus said unto her, I am the resurrection and the life; he that believeth in me,
though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believeth thou this?"

RELATION OF LESSONS TO PRESENT-DAY LIVING

Lesson 20. For July 5, 1936

A member of a Gospel Doctrine class visited recently expressed impatience on account of the repeated emphasis given the value of the testimonies of New Testament writers concerning the divinity of the mission of the Savior and the truth of His teachings. The member's faith in and testimony of the New Testament were of such a nature that he thought it unnecessary to put so much stress upon the matter. This person had lost sight of the profound, fundamental truths stressed in the first lesson, and concerning which the writers of the New Testament books have testified.

It is wise, therefore, to return to fundamentals. If we understand the author's purpose fully, we are in a better position to decide how the truths he teaches must transform our lives.

It is suggested, therefore, that this review be conducted with the following questions prominently in the minds of the members of the class.

1. What changes for the better have belief in and acceptance of the truths taught in these lessons wrought in my life?

2. How should one show by his deeds that he believes and accepts these truths?

3. What attributes would you expect to find in a person who accepts these truths?

If these questions are put to the class in the beginning, but the answering of them reserved for the closing moments of the class period, one of the first questions which will frame itself in the minds of the members of the class is—what truths have been taught by these lessons?

This is a proper preliminary question, one

which clearly shows the necessity for review. The answer is clearly given in the lesson Quarterly. Every one should be urged to read it carefully.

In addition to this, however, the points should be summarized in the class. The questions appearing at the end of the lesson in the Quarterly may be assigned to eight members of the class. Each one should be given two minutes to present in his own words a summary of the material given in the Quarterly or his own answer.

For your convenience in unifying the course to date and in focusing emphasis, the following outline is given:

Review

- I. Fundamental Facts Emphasized.
 - a. Man the crowning act of creation.
 - b. Many's paramount duty to determine his purpose on earth.
 - c. Jesus Christ has solved mystery of life.
 - d. Writers of the New Testament authoritative witnesses of Jesus' life and teachings.
- II. Fundamental Truths Relating to Life, Death and Immortality as Taught by Writers of the New Testament.
 - a. The existence of a Divine Personal Being.
 - b. God, the Father of Jesus Christ and of all men.
 - c. God interested in man and therefore has a definite plan.
 - d. Obedience to this plan gives happiness.
 - e. Death, but an incident in life.
- III. Writers Testifying to These Truths.
 - a. Testimonies already considered.
 1. of Peter
 2. of Mark

- 3. of Luke.
 - b. Convinced of fundamental truths as grouped above (II.)
- IV. Importance and Possibility of Receiving this Same Divine Assurance Today.
- a. Re-inforcement
 1. from Carlyle
 2. from "The Social Task of Christianity."
- V. Introduction of John as the Fourth Witness—
- a. Incidents showing his intimacy with Jesus.

Objective: Cumulative evidence increases one's assurance of Christ's divinity and of the worth and practicability of His teachings.

Note especially the objective: "Cumulative evidence increases one's assurance of Christ's divinity and of the worth and practicability of His teachings."

Now return to the questions 1, 2 and 3 above and give the class full opportunity to tell what a great difference these truths make in the lives of those who believe and accept them.

For your introduction, consider reading Bryant's closing lines of *Thanatopsis*:

"So live that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall
take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and
soothed
By an unfaltering trust; approach thy grave
Like one who wraps the drapery of his
couch
About him, and lies down 'to pleasant
dreams."

JOHN AS A COMPETENT WITNESS

Lesson 21. For July 12, 1936

The religious experiences of John, the Beloved, are of vital importance to us today. Two things are important, therefore, in our study of them: 1—To satisfy ourselves beyond the question of a doubt as to their authenticity. 2—To understand the truths which his experiences established.

The first depends upon John's competency as a witness, which includes the value of his testimony. The second matter is clarified by a careful study of the subject matter of the Gospel written by him.

In the beginning of the class period use five minutes to have members of the class state the principles, truths or facts, of which John testifies, which are of vital importance to us today. The following are offered as a start:

1. That Jesus is the Christ, the Son of God, the Redeemer of the World.
2. That Jesus was crucified.
3. That He was resurrected.

Members of the class will be prepared to contribute other points, if you will assign individuals one week in advance to come to the class prepared to answer the questions appearing at the end of the lesson Quarterly material. Questions 7, 8, 9 and 10 should be assigned specifically to individuals.

When many important points about Jesus, as established by John's writings, are before the class, then ask the class to decide this question: Why do you consider John the Beloved to be a trustworthy witness?

The other questions appearing at the end of the lesson in the Quarterly will lead to constructive answers.

The following outline is offered as a means of helping you to gain a well organized, unified grasp of the scope and of the parts of this lesson. With it you will be better able to keep control and to give definiteness and direction to the discussions.

References: *John 19:35-43; 20:5-8; 19-20, 21-24.*

Introduction: *What Constitutes Competency in a Witness.*

1. First hand knowledge.
2. Integrity and intelligence.
- I. John's character: Upright—fearless—dependable.
- II. His personal acquaintance with Jesus.
 - a. First meeting.
 - b. Association on numerous occasions (See incidents.)
 - c. Present at trial.
 - d. Eye-witness of the crucifixion.
- III. A personal witness of the Resurrection.
 - a. At the empty tomb.
 - b. Mary's testimony—effect of.
 - c. With the eleven (Sunday night).
 - d. "After eight days."
 - e. At the Sea of Tiberias.

Conclusion: Relation of these events to the immortality of man.

Objective: John's competency as a witness of the reality of Christ's death and Resurrection is an established fact in so far as available records may be authenticated.

UNSWERVING DEVOTION TO DUTY

Lesson 22. For July 19, 1936

This lesson is full of exalted feeling. One cannot read the lesson Quarterly thoughtfully without experiencing a warm glow of admiration and affection for John, the Beloved Apostle.

Let it be your purpose in the class to develop the ennobling emotions which this lesson releases.

Select in advance a very good reader to

read to the class the paragraph in the Quarterly entitled, "His Dominant Desire." Keep the thought expressed in this paragraph before the class throughout the period. One way of doing this effectively is to ask the class to contribute as many illustrations as possible of the fact that John's reaction to Christianity is true to type, truly expressive of the dominant spirit of all who are touched by the true spirit of the Gospel of Christ. The first impulse upon receiving the testimony of the Spirit is a desire to give that knowledge and testimony to the world. The joy which accompanies that giving is one of the sweetest joys known to man. It was this desire which motivated the heroic efforts of the saints of the ancient church. The same desire has moved the faithful saints of the Restored Church from the beginning. This divinely quickened desire is the power which sustains the missionary labors of members of the Church today.

With this background look closely at the details of John's career and discover what came of this desire. What experiences, what joy, what attributes of character, what blessings came to John through acting in response to this desire? What other missionaries, ancient and modern, far and near, have been affected similarly?

These considerations permit of abundant illustration from the lives and missionary experiences of the members of the class. Select a few to relate briefly their experi-

ences which are in point.

Again the questions which appear at the end of the lesson in the Quarterly will prove to be convenient in making definite, purposeful assignments.

The outline below is offered to help you organize and unify the parts of this lesson:

PART IV. JOHN, THE BELOVED APOSTLE

References:

- I. John's Faithfulness to Jesus' Dying Charge.
- II. John's Dominant Desire.
To bring souls unto Christ.
- III. Manifestations of Fearlessness in Declining Testimony.
 - a. At Solomon's Porch.
 - b. Before the Sanhedrin.
 - c. Persistence and subsequent imprisonments.
 - d. In Samaria.
 - e. Testimony overcomes prejudice.
The Great Council at Jerusalem.
- IV. Banishment to Patmos.
 - a. A remarkable vision.
 - b. "Revelation" written.
- V. His writings—

Objective: Sincerity manifested in faithfulness to duty wins God's favor.

Fourth Sunday, July 26, 1936

Open Sunday



OUTSTANDING ATTENDANCE RECORD

The above photo is of a group from the Benjamin Ward, Nebo Stake. Thirteen of this group made 100% records for 1935, and six 99%. One boy has attended 100% for four years and one girl and boy have 100% records for three years. Among this group is the ward Bishop, Sunday School Superintendent, Organist and President of the Relief Society. The superintendent is Thomas Ludlow.

MISSIONARY TRAINING



COURSE D—THE ARTICLES OF FAITH

For Elders and Other Young Men and Women of 19 and 20 Years of Age
General Board Committee: Robert L. Judd, Chairman; James L. Barker, Vice-Chairman;
Carl F. Eyring

CONCERT RECITATION FOR JULY, 1936

"If ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it [the Book of Mormon] unto you, by the power of the Holy Ghost." (Moroni 10:4)

LESSONS FOR JULY, 1936

THE NEW TESTAMENT Lesson 22. For July 5, 1936

Texts: *Articles of Faith*, Talmage, pp. 245-254 and Appendix 13; *Sunday Night Talks*, Talmage, pp. 268-277; *The Short Bible*, Goodspeed and Smith, 281-545.

Objective: A study of the origin and growth of the New Testament brings the assurance that our knowledge of the character and teachings of Jesus and of the Christians of the first century, as portrayed in this great book, has a firm historical basis.

Suggested Material Outline:

I. Building the New Testament. Jesus probably did not put his teachings in writing; but we have reason to believe that certain Apostles noted down many of the sayings of Jesus. Undoubtedly the Apostles discussed these sayings with each other and with Jesus, and related to their friends the many vivid events which occurred during their intimate association with their Lord and Master. These men, because of the custom of their country, were much more able to pass on dependable oral history and religion than we of this day who depend so much upon the written word. Out of such a background sprang the Gospels.

The younger generation of Christians, as well as the older eye witnesses, wrote much literature, and each, no doubt, would have been pleased to have had his writings reach the level of scripture. The Gospels and the Epistles of Paul were being accepted as such, for we find Justin Martyr in the year 140 A. D. writing thus: "On the day of the Sun all those of us who lived in the same town or district assemble together, and there is read to us some part of the Memoirs of the Apostles."

The young church grew rapidly, and into her fold came many so-called Gnostics who busied themselves creating new Gospels and Epistles which would justify certain aspects of their former beliefs which they did not wish to give up. Thus it became clear that the genuine needed the seal of approval,

and the spurious, the mark of disapproval.

Finally in 397 A. D. at an important church meeting held at Carthage, North Africa, the New Testament was pronounced complete and a "sealed Book." It is true that in the early centuries some of these books were called in question, but so far as we are concerned the Church has accepted all that we have in the New Testament as being authentic. Moreover, they were written as indicated by Peter, John, Paul, etc.

- II. Structure of the New Testament.
 - a. The Gospels and the Acts.
 1. The Gospel according to Mark. Mark was Peter's intimate associate. At Rome during the closing years of Peter's life, on many occasions Mark served as interpreter, repeating the Aramaic reminiscences of Peter in Greek for the Roman congregations. From this association and the oral history and religion then extant Mark wrote the Gospel bearing his name. It was probably written about the year 60 A. D. This Gospel is a convincing account of the great mission of Jesus Christ.
 2. The Gospel according to Matthew. It seems certain that Matthew wrote down, in the vernacular Aramaic which Jesus spoke, many of the sayings of Christ, and led out in composing a general collection of Jesus' sayings.
 3. The Gospel according to Luke and the Acts of the Apostles. Luke, a Greek physician living somewhere on the shores of the Aegean Sea, was a friend of Paul. By his time and in his country, many confusing and even contradictory stories concerning the life and sayings of Jesus and the acts of the Apostles were being circulated. He sensed the need of an authoritative account and resolved to write one himself. See Luke, 1:1-4. His two volumes, the Gospel and the Acts, emphasize the

- social, humanitarian, and historical aspects of the life of Jesus and the Apostles. He is fond of poetry, and is a master at writing history in the style of a swift flowing narrative.
- b. The letters of Paul. Paul wrote his first letter about the middle of the first century A. D. This greatest of all missionaries to the gentiles established congregations of Greek converts first in Syria and Asia Minor, and then in Macedonia and Greece. Letters to his congregations form an important part of the New Testament.
 - c. The letters of James and Peter. The epistle of James is an excellent religious sermon which could be preached even in this day in the interest of social justice. I Peter inspires one to be loyal to government even in the midst of persecutions. He also points out that the Gospel was "preached also to them that are dead."
 - d. The Revelation of John. This Prophet, in three great visions replete with symbolism, portrays the ultimate triumph of the Kingdom of God.
- III. Versions of the Bible.** Excellent information may be found in the *Articles of Faith*, page 498.

Suggested Method Outline:

- I. The topic, "Building the New Testament" might be presented by the teacher, care being taken to stress the firm historical basis of our knowledge of the character and teachings of Jesus and his apostles. (Use blackboard so as to visualize the building to the students.)
- II. The subject, "Structure of the New Testament," is divided into seven parts, each of which might be presented in the form of a short talk by a member of the class. Each might be asked to search the books he described for important passages of scripture—passages which he thinks illustrate best the principles of the Gospel of Jesus Christ. These passages should be read as a part of the presentation. This search will stimulate the complete reading of the books, a habit which should be cultivated, especially since so many persons know the Scriptures only in terms of detached passages.
- III. The topic, "Versions of the Bible," could be presented as a short talk, for which the student can obtain excellent help from the texts.

Note. I do not like to have anything said that will leave the least shadow of doubt in the minds of the young people as to the authenticity or authorship of these books. The Apocalypse of John is spoken of in the *Book of Mormon*, and also its author, although even today the authorship in the world is ques-

tioned.

When the Prophet Joseph Smith was revising the Bible by the inspiration which he received he was given by revelation the knowledge that in the Old Testament the Song of Solomon was not an inspired book, therefore he did not translate, or revise or include any of it in his work. All the rest of the Bible was accepted. He was also told not to attempt to revise the Apocrypha of the Old Testament. (See *Doctrine and Covenants* 91.)

Assignment: As an application of this lesson extend the reading program worked out last Sunday to include the books of the New Testament. Next Sunday's lesson deals with the "Origin and Description of the *Book of Mormon*. It is suggested that a member be assigned the topic, "Origin of the Book of Mormon." As a project class members could work out a chart illustrating the structure of the *Book of Mormon*.

Two and One-Half Minute Talks for July: If your class is given opportunity such a talk could be presented on the subject, "Origin of the Book of Mormon." (See Lesson 23)

Teacher's Closing Minute: The teacher might close with this statement: "The building of a Christ-like character is the biggest job of life. In the New Testament we find this character vividly portrayed. Let us use this sacred scripture, and the character there depicted as an ideal, in the building of our lives. Please repeat the concert recitation for July."

ORIGIN AND DESCRIPTION OF THE BOOK OF MORMON

Lesson 23. For July 12, 1936

Texts: *Articles of Faith*, Talmage, pp. 252-266 and Appendix 14; *Sunday Night Talks*, Talmage, pp. 278-287; *Essentials in Church History*, Smith, pp. 50-56.

Objective: *In the Book of Mormon we have "a voice from the dust" which bears record of the Lord Jesus Christ and of the goodness of God to His children of this continent. "A New Witness for God."*

Suggested Material Outline:

- I. Origin of the *Book of Mormon*.
 - a. A voice from the Dust. "It was on September 22, 1827, when Joseph Smith, under Moroni's direction, took from the side of the hill that had been shown him in vision a book made up of thin leaves of beaten gold, held together by rings after the fashion of our modern loose-leaf books. As described by Joseph Smith and by others to whom they were shown these leaves or plates were engraved with fine characters having all the appearance of ancient workmanship. They had been laid away with care

- and attention to preservation; for, when uncovered, they were found resting in a box of stone," (*Sunday Night Talks*, p. 285)
- b. An account written by the hand of Mormon and his son Moroni upon the plates of Mormon.
1. Source "books." The following plates are the source material: (1) The brass plates of Laban, brought by Lehi's people from Jerusalem, and containing Jewish writings; (2) the Large Plates of Nephi, prepared by Nephi and the record begun by him—a record giving a rather complete historical and secular account of the descendants of Lehi; (3) the Small Plates of Nephi, containing an ecclesiastical history of the people; (4) the Plates of Ether, an ancient record of the Jaredites.
2. The Plates of Mormon. These plates, from which the *Book of Mormon* was translated, contain an abridgment by Mormon of the Large Plates of Nephi, the original Small Plates of Lehi without abridgment, Mormon's own writings, an abridgment of the Plates of Ether by Moroni the son of Mormon, and the writings of Moroni himself.
- II. Structure of the *Book of Mormon*.
- History and religious experiences of two peoples: (1) the Nephite Nation, extending from 600 B. C. when Lehi left Jerusalem to the nation's destruction about 400 A. D.; (2) the Jaredite Nation, an ancient people whose record was discovered by the Nephites about 122 B. C.
 - The lost Manuscript. The translation of the material covered in the abridgment of the Large Plates of Nephi was begun first. One hundred sixteen pages of manuscript resulting from this translation was lost by Martin Harris. This portion of the Plates of Mormon was never re-translated. Under divine inspiration, Mormon had included the original Small Plates of Nephi which covered the same period.
 - Small Plates of Nephi. The first six books: First and Second Nephi, Jacob, Enos, Jarom, and Omni are translations of the original writings which Mormon took over without transcription from the Small Plates of Nephi.
 - Mormon's abridgment of the Larger Plates of Nephi. Connecting the records taken without abridgment from the Small Plates and the abridged record taken from the Large Plates, Mormon makes a short statement under the title, "Words of Mormon."
- From here to the seventh chapter of Mormon we have the translation of Mormon's abridgment of the Large Plates.
- e. The writings of Moroni. Moroni finishes the work of his father, adds an abridgment of the ancient record of the Jaredites, and closes with his own writings.
- Suggested Method Outline:
- I. It is suggested that the topic, "Origin of the Book of Mormon" might be assigned as a talk to some member of the class; or as a variation of procedure, the first part of the class period might be used to illustrate a "street meeting." Appropriate songs such as for example, "Joseph Smith's First Prayer" and "An Angel from on High" might be used as opening and closing numbers, and the sermon would be on the origin of the *Book of Mormon*.
- II. The "Structure of the Book of Mormon," could best be shown by means of chart. Members of the class could be assigned the project of making such a graphic outline which would well become permanent equipment of the class room. Let this group select the member who will explain the details of the chart. (Reynolds' chart, a very instructive one.)
- Assignment: As an application of this lesson extend the reading plan to include the *Book of Mormon*. It is wise to read with a purpose. For example, the members might be encouraged to read I Nephi 13, II Nephi 10, and Mosiah 29 to learn what the *Book of Mormon* record says concerning our great democracy. Next Sunday's lesson is on the subject, "Translation of the Book of Mormon." If you follow the outline suggested, the topic, "Sacred Instruments of Translation" will be assigned to a class member, and two other members will be selected to read certain scripture as suggested in the outline.
- Teacher's Closing Minute: The teacher might close with the following statement: "The 'voice from the dust' bears additional record of the Lord Jesus Christ. Let us find through reading its pages the truths this record offers us. Please repeat the eighth article of faith."

TRANSLATION OF THE BOOK OF MORMON

Lesson 24. For July 19, 1936

Texts: *Articles of Faith*, Talmage, pp. 267-272; *Sunday Night Talks*, Talmage, pp. 286-287.

Objective: *Translation by the gift and power of God was not merely a mechanical process, but required the employment of every power of the mind, the interpretation being wrought out only through divine help and after much human effort.*

Suggested Material Outline: (Use blackboard as aid to students)

- I. Sacred Instruments of Translation. With the Nephite record was deposited a curious instrument, consisting of two transparent stones, set in the rim of a bow, somewhat resembling spectacles, but larger, called by the ancient Hebrews Urim and Thummim, but by the Nephites, Interpreters. The Prophet Joseph Smith said concerning the translation: "I obtained them, and the Urim and Thummim with them, by the means of which I translated the plates; and thus came the *Book of Mormon*."—*History of the Church*, Vol. I, p. 28.
- "Through the medium of the Urim and Thummim I translated the record by the gift and power of God."—*History of the Church*, Vol. IV, p. 537.
- II. Language of the Book. "There can be no doubt, either, that the interpretation thus obtained was expressed in such language as the Prophet could command, in such phraseology as he was master of and common to the time and locality where he lived; modified, of course, by the application of that phraseology to facts and ideas new to him in many respects, and above the ordinary level of the Prophet's thoughts and language, because of the inspiration of God that was upon him. This view of the translation of the Nephite record accounts for the fact that the *Book of Mormon*, though a translation of an ancient record, is, nevertheless, given in English idiom of the period and locality in which the Prophet lived; and in the faulty English, moreover, both as to composition, phraseology, and grammar, of a person of Joseph Smith's limited education; and also accounts for the general sameness of phraseology and literary style which runs through the whole translated volume." (*A Comprehensive History of the Church*, Roberts, Vol. I, page 133)

Suggested Method Outline:

- I. The topic, "Sacred Instruments of Translation" might be assigned as a talk to some member of the class. Following the presentation the teacher might ask this question: Why do you think that the translation was not merely a mechanical process?
- II. After a brief discussion of this question, a student who was notified the Sunday before might be asked to read David Whitmer's statement.
- III. Next the quotation explaining Oliver Cowdery's experience might be read by a previously designated member.
- IV. After introducing the topic, "Language of the Book," the teacher might ask this question: How is it that the fact that the "*Book of Mormon*, though a translation of an ancient record, is given in English idiom of the period and lo-

cality in which the Prophet lived" in no way makes it less divine? Explain.

Assignment: In keeping with the reading program, members might be asked to carefully read the testimony of the three and the eight witnesses as found in the preface to the *Book of Mormon*. Members will enjoy reading Chapters 10, 11, and 12, *Comprehensive History of the Church*, Vol. I, by B. H. Roberts, because a number of important statements by the three witnesses are quoted. Next Sunday's lesson, "Authenticity of the *Book of Mormon*," might carry with it the assignment to two class members of "The Testimony of the Witnesses" and "General agreement of the *Book of Mormon* and the Bible on the Gospel of Jesus Christ, as evidenced by three physical facts, established by discovery in Mexico and Central America.

Teacher's Closing Minute: As a closing word the teacher might say: "The *Book of Mormon* was translated by the gift and power of God. Let us repeat the eighth article of faith.

AUTHENTICITY OF THE BOOK OF MORMON

Lesson 25. For July 26, 1936

Text: *Articles of Faith*, Talmage, pp. 273-282; *Sunday Night Talks*, Talmage, pp. 288-307.

Objective: "The ultimate value of all that is called Holy Scripture lies in its demonstration and testimony of the divinity of Jesus Christ." Talmage.

Suggested Material Outline:

- I. The Testimony of Witnesses.
- a. The three witnesses. "The testimony of the three witnesses was published in the first and also every subsequent edition of the *Book of Mormon*. That testimony has never been refuted. From the very nature of the testimony it cannot be refuted. No one can rise up and say these men did not receive this revelation; that they did not see an angel from heaven; that he did not show to them the plates; that they did not see the glorious light in which the angel stood; that they did not hear the voice of God saying that the translation of the record was true, and was accomplished through the gift and power of God. No one can say any one of these things. An argument may be formulated against the probability of such an occurrence. It may be alleged that they were ignorant men, uncritical and readily deceived, and therefore unworthy of belief. All this may be done, nay, it has been done; but no one can stand up and say that he knows what they say is not true, that what they say they saw and heard, they did not see and hear. The witnesses themselves always adhered to the truth of their testimony."

- They never denied what they in their now celebrated testimony so solemnly affirmed." (*A Comprehensive History of the Church*, Roberts, Vol. I, p. 144) Yet all left the Church and one never returned.
- b. The eight witnesses. "The testimony of the eight witnesses differs from that of the three witnesses in that the view of the plates by the latter was attended by a remarkable display of the glory and power of God, and the ministration of an angel; but no such remarkable display of God's splendor and power was attendant upon the exhibition of the plates to the eight witnesses. On the contrary, it was just a plain, matter-of-fact exhibition of the plates by the Prophet himself to his friends. They saw the plates; they handled them; they turned the leaves of the old Nephite record, and saw and marveled at its curious workmanship. * * * Not one of them ever denied the truth of his testimony." (*A Comprehensive History of The Church*, Roberts, Vol. I, pp. 148-149)
- II. General Agreement of the *Book of Mormon* and the Bible on the Gospel of Jesus Christ. "In every particular, even to circumstantial detail, the Scriptures of the West accord with those of the East in their solemn witness to these portentous developments of the divine plan, which has for its purpose 'the immortality and eternal life of man.' The voice of the continents, the independent testimonies of Judah and Joseph, the sacred writings of the Jews and those of the Nephites are heard in tuneful harmony bearing true witness to the world of the everlasting Gospel of Jesus Christ." (*Sunday Night Talks*, p. 290)
- III. Evidences Within the Book Itself—Internal Evidences. Certain internal evidences may be listed as follows: The *Book of Mormon* had the characteristics of an abridgment in the parts where abridgments are claimed, and the characteristics of original records where such originality is claimed; the governments it describes are the type to be expected in the age in which they existed; its prophecies, so many and important, so far as the wheels of time have brought them due, are fulfilled, and others are in the course of fulfillment; it deals with subjects worthy of God to reveal, and important for man to know; it has an atmosphere about it, a spirit, that bears witness of its truth; and finally it appeals to the psychic force in each individual mind—to the evidence that may arise from the intuitions of the individual soul when seeking truth, by promising (see Moroni 10:1-5) that those who out of a sincere heart will ask God if this work is true, shall receive soul-knowledge through the Holy Spirit, that it is true." (*A Comprehensive History of the Church*, Roberts, Vol. I, pp. 175-176)
- Suggested Method Outline:
- I. The subject, "The testimony of the Witnesses" might be presented by having a member read the testimony of the three witnesses, and then explain how this testimony is positive evidence in favor of the divinity of the *Book of Mormon*. After reading the testimony of the eight witnesses, a comparison might be made between the experience of the three and of the eight.
 - II. The topic, "General Agreement of the *Book of Mormon* and the Bible on the Gospel of Jesus Christ" might be presented by a class member. Specific help may be found in *Sunday Night Talks*, pages 289 and 290. If the teacher thinks best, a portion of the class period could take the form of a "street meeting" with two short sermons on the subjects discussed above.
 - III. After introducing the meaning of the expression, "Internal Evidences," the teacher and the class might list on the blackboard as many of these evidences as they can find. The teacher will find the volumes of *New Witnesses for God*, by B. H. Roberts an excellent source book.
- Assignment: As a general assignment suggest that all members read the tenth Chapter of Moroni and, following the admonition there given, strive for a more comprehensive testimony of the divinity of the *Book of Mormon*. If you follow the outline suggested for the next lesson, "Archaeology of the Western Continent," a member will need to be assigned the topic, "External Evidences Furnished by American Antiquities."
- Teacher's Closing Minute: The closing words might be: "Let us take Moroni at his word and strive for a more perfect testimony of the divinity of the *Book of Mormon*, and with it a testimony of the Sonship of Jesus Christ. Please repeat the concert recitation for July.

"He that diligently seeketh shall find; and the mysteries of God shall be unfolded to him, by the power of the Holy Ghost, as well in these times as in times of old." (*I Nephi*, 10:19.)



GOSPEL MESSAGES

COURSE C—"THE VITALITY OF MORMONISM"

For Priests and Young Men and Women of 17 and 18 Years of Age
General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman;
Lynn S. Richards, Earl J. Glade

CONCERT RECITATION FOR JULY, 1936

(Doctrine and Covenants, Section 2, Verse 1)

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the Prophet,
before the coming of the great and dreadful day of the Lord."

LESSONS FOR JULY, 1936

LESSONS FOR JULY, 1936

SIGNIFICANCE OF RELIGIOUS ORDINANCES

Lesson 20. For Sunday, July 5, 1936

Text: Sunday School Lessons (Quarterly), No. 20.

Objective: To show that certain religious ordinances are of vital importance in the gospel of Jesus Christ.

References for further reading: Evans, *Heart of Mormonism*, Chapter 18; Smith, *Gospel Doctrine*, 252, 265; Talmage, *Articles of Faith*, Lecture 6.

I. To appreciate fully the significance of religious ordinances it is necessary to understand the difference between the church and the gospel. The gospel is the spirit, the church the body through which it functions.

Illustration: A certain lawyer in Chicago presented to three close friends a challenging idea. If business and professional men, he said, could meet together regularly in mutual exchange of experiences a certain professional solidarity would result embodying and standardizing the separate ideals of each into a common ideal of ethical service. Had Paul Harris merely thought the idea, it would have followed countless millions of other ideas into oblivion. But he discussed it with his friends. The idea found form in words. Together they planned to give the idea a vehicle through which to express itself and the first Rotary Club was formed.

Now the organization known as Rotary International is only the outward form of an idea. But it is a necessary form to give the idea life—a means of expression. Certain signs are employed to symbolize the idea in its varied phases; e. g., the cogged wheel symbolizing the intermeshing of professional and business life. Acceptance of mem-

bership signifies a pledge to place "service above self," etc. Similarly the church is the outward form of what is known as the Gospel—a way of living to achieve certain objectives.

- II. The use of forms in the organization. Forms are the conservators of life. No idea or feeling would be preserved if it did not find expression in some form such as the spoken word, the written record, or some act symbolizing it. "Shake," with its accompanying act, has preserved many an informal bargain. The signature has confirmed many an agreement which might otherwise have been lost.

III. Typical Religious Forms, or Ordinances, and their Meaning:

a. Baptism:

When faith in God and His plan has led to repentance, and the barrier to membership in the Kingdom of God is taken down, how shall the candidate symbolize his entrance and accompanying acceptance?

The Author of the Plan naturally prescribed the form which would conserve the idea and the accompanying feeling. The "Initiation" is accomplished by means of baptism. Water is universally considered as cleansing. Symbolically, sin is washed away (*Acts* 22:16). Coming out of the water is symbolic of a new birth (*John* 3:5), and burial in the water and emerging therefrom is in striking resemblance to burial and resurrection. (*Romans* 6:4-5.)

b. Confirmation:

Many of the scriptural references to the necessity for baptism by water show a baptism of the spirit closely associated with it. "Except a man be born of water and of the spirit he cannot enter the Kingdom of God." (*John* 3:5.) By the "laying on of hands" the water baptism is

confirmed through the promise that the "Comforter" will attend the new member throughout life. This spiritual baptism is conditioned by the life of the initiate.

c. The Sacrament:

When Jesus met with the apostles at the "last supper" he gave them a token of remembrance. The broken bread represented His body soon to be broken that the establishment of a new spiritual life might accomplish His saving purposes. The wine symbolized His blood shed for them. What better symbolism, for purposes of self-analysis, for those who profess to follow the teachings of Christ! Read and analyze the words of the "blessing" on the bread and the water. Are these things accomplished in you as you partake of the sacrament?

- IV. The Church of Jesus Christ of Latter-day Saints accepts these and other "ordinances of the gospel," first because they were prescribed by the Author of the Gospel Plan, and second, because they conserve, very effectively, the ideas which they represent. The acts themselves may seem unimportant, but their symbolism, as we grow in appreciation of it, is vital as the reminder, motivator, and re-director of our lives.
- V. Lesson Enrichment: Attention is called again to the necessity of having (a) class activity, and (b) making use of songs, pictures, stories, etc., in order to get this class activity. In this lesson, for instance, a story is told of the origin of the Rotary. Other stories may occur to the teacher—the story of how the Church was organized in this dispensation. The song, "The Morning Breaks," might be sung or read. Note, in the lessons that follow, have the enrichment material given, and apply it in your class—stories suggested, in particular.

MEANING OF THE PRIESTHOOD

Lesson 21. For Sunday, July 12, 1936

Text: Sunday School Lessons (Quarterly), No. 21.

Objective: To show that Priesthood is the necessary authority to act in the name of God in behalf of others but it becomes an actual power only in the degree to which it finds expression through service.

References for further reading: Widtsoe, *Discourses of Brigham Young*, Chapter 12; Talmage, *Articles of Faith*, Lecture 10; Roberts, *The Gospel*, Chapter 22.

I. Consider the following definition:

The usual definition of Priesthood is

"the power and authority delegated to man to act in the name of God." But it is a potential thing which becomes a reality through activity. To "hold" the priesthood as in the case of many indifferent men ordained in youth, is quite a different thing than to function by virtue of its authority. Also, Priesthood is *conditioned* upon righteous use. "The rights of the Priesthood are inseparably connected with the power of Heaven . . . when we . . . exercise . . . unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or to the authority of that man." (*Doctrine and Covenants* 121:35-37.)

- II. *Why Priesthood at all?* If one may pray and have his prayer answered, may receive the Holy Ghost, enjoy visions, and prophesy without the Priesthood, of what value is Priesthood?

"Chiefly Priesthood functions in connection with organization. That is, the greatest need of Priesthood is where there is a service to be performed to others besides ourselves. Whenever you do something for, or in behalf of, someone else, you must have the right to do so. . . . Now a religious organization, or the Church, is in the last analysis a matter of service. You baptize someone, or you confirm him, or you administer to him in case of sickness, or you give him the sacrament or the Priesthood, or you preach the Gospel to him—what is this but performing a service? . . . In the Church of Christ this authority to act for others is known as priesthood." (*Improvement Era*.)

- III. The early Christian Church was founded upon the principle of authority. Consider the implications of the following:

"All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (*Matt.* 28:18-19; see also *Mark* 6:7.)

"And no man taketh this honor unto himself but he that is called of God as was Aaron." (*Hebrews* 5:4.)

"Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit. . . ." (*John* 15:16.)

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (*Matt.* 16:19.)

"As my Father hath sent me so send I you." (*John* 20:21.)

- IV. The Church of Jesus Christ of Latter-day Saints is founded upon the principle of authority.
Recall the story of the restoration of the Priesthood.
See *Articles of Faith*, 193-194, and *Doctrine and Covenants*, Section 13.
Read Doctrine and Covenants, 132:5-13; *Book of Mormon*, III Nephi 27:7-8.
Why could not the Church be organized prior to 1829?
- V. The orders and offices of the Priesthood. See *Articles of Faith*, 207-209.
- VI. What significance attaches to the Latter-day Saint organization which holds every man a potential priest yet has no priest class?
- VII. In step with Priesthood—"If you will honor the Holy Priesthood in yourself first you will honor it in those who preside over you." (Joseph F. Smith, *Gospel Doctrine*, p. 20.)

CHURCH ORGANIZATION RESTORED

Lesson 22. For Sunday, July 19, 1936

Text: Sunday School Lessons (Quarterly), No. 22.

Objective: To show that the Church of Jesus Christ of Latter-day Saints is fundamentally the same as the Christian Church in the first century.

General References: Talmage, *Articles of Faith*, Lecture 11; Roberts, *Ecclesiastical History*, Parts I and II; Roberts, *Comprehensive History*, I, 197.

Suggested Outline:

- I. Jesus effected a church organization: *Ecclesiastical History*, Sections 4 and 7. Also pages 98 to 108.
Articles of Faith, pages 101-2.
Ephesians 4:11-12.
Jesus personally appointed apostles (*Matt.* 10:4; *Luke* 6:13) and seventies (*Luke* 10:1). In addition to these the New Testament refers to prophets, evangelists, pastors (elders), teachers, (*Ephesians* 4:11-12); high priests (*Heb.* 5:1-5); bishops (*1 Timothy* 3:1); and deacons (*1 Timothy* 3:8-12).
- II. One of the signs of apostasy was the change that occurred in the organization of the Church. *Articles of Faith*, 203-6; *Ecclesiastical History*, 149-171.

The apostles, prophets and evangelists exercised a general jurisdiction in the early church while bishops, elders,

deacons, etc., were local officials. The latter offices remained in the church while the former either disappeared (e.g. Evangelists) or were merged with the local offices (e. g. Apostles merging with bishop). See Schaff's *History of Apostolic Church* and Funk's *Manuscript of Church History*.

- III. The Protestant-Catholic Clash:
"Church history vibrates between two extremes of Authority and Freedom (Catholicism and Protestantism) which have never yet been satisfactorily reconciled." Schaff, *History of Apostolic Church*, 287.

The principle of common consent was recognized in the early Christian Church. (See *Acts* 15.) As the Church grew, and became more and more powerful, this principle was lost. No longer was the laity given a voice in the Catholic Church. A priestly class had assumed control. Against this condition protestantism spoke, for example, through Luther: "We are all priests, no one should put himself forward, and assume without our consent and choice to do that which all have authority to do."

- IV. The Latter-day Saint Church organization is fundamentally a restoration of the original Christian Church, providing:

- a. The offices which were in the original organization.
Compare offices with those listed under No. I. See *Articles of Faith*, 207-211.
- b. Priestly authority to officiate, yet retaining the principle of individual liberty and common consent. See *Doctrine and Covenants*, 20:65; 26:2. Also *Vitality of Mormonism*, chapter 8.

- V. What responsibility does the principle of common consent in our Church place upon you as a member of it? Compare with the laity in the Catholic Church.

- VI. What responsibility does the fact that you hold office in the Church place upon you?
Compare with relative number who hold office in other Christian Churches.

Fourth Sunday, July 26, 1936

Open Sunday

To allow class to catch up with lesson missed on account of conference, or for other reasons.

THE POWER OF FAITH

All the educators, all the psychologists, all the inspirational writers cannot put into a man the vision and will to do things which are gained by a simple faith."—Roger Babson.



NEW TESTAMENT

COURSE B—WHAT JESUS TAUGHT
For Ordained Teachers and Other Boys and Girls
15 and 16 Years of Age
General Board Committee: David A. Smith, Chairman;
M. Lynn Bennion, Vice-Chairman

CONCERT RECITATION FOR JULY, 1936

(Matthew, chapter 13, verse 45 and 46)

"The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who when he had found one pearl of great price, went and sold all that he had, and bought it."

LESSONS FOR JULY

Suggestions for Two-and-One-Half-Minute Talks

1. The Necessity for Authority.
(In civil, military, or spiritual life)
2. The Sure Marks of Christ's Church.
3. We Serve Either God or Mammon.
(There is no middle course)
4. Single-Minded Loyalty to the Gospel.
(Such loyalty is just as important to us as it was to the disciples of Jesus)

THE FOUNDATION STONE Lesson 20. For July 5, 1936

Text: Sunday School Lessons (Quarterly), No. 20.

Objective: *To show that it is only through revelation that we can know God and His will concerning us.*

Supplementary References: Talmage, James E., *Jesus the Christ*, pp. 360-365, and Note 7; pp. 773-777, and Note 5; *Articles of Faith*, Lecture XVI, and the Notes; Tanner, O. C., *New Testament Studies*, pp. 285-288.

Suggested Outline:

- I. How did Jesus teach the importance of revelation?
 - a. What was His mission among men?
 - b. How were His disciples taught to know the Father?
 - c. How did Peter know that Jesus was the Christ?
 - d. Why did Jesus say that He would build His Church upon the rock of revelation?
- II. What should be our own attitude toward revelation?
 - a. How can we know that Jesus is the Christ?
 - b. To whom may revelation be given?
(Note: The teacher should emphasize

the fact that any righteous person is entitled to inspiration and revelation for his own guidance, but only the President of the Church receives revelations concerning all the people of the Church.)

- c. How should the knowledge of the importance of revelation affect our lives?

Suggestions for Teaching: Preferably, use the directed-study method. This lesson follows closely in subject-matter the one preceding. It would be well, therefore, to conduct a careful review before the study period begins. According to the material in the Quarterly, there may be two objectives in today's lesson: the one given above, and another concerning the importance of Church organization. Both points may very well be stressed, but the chief emphasis really belongs to the matter of revelation, for it was by direct revelation that our Church was organized.

Topics for brief classroom talks:

1. The Value of a Testimony from Within.
2. Persistent Effort, the Price of Success.

Supplementary Material:

1. The Church today is a field in which the wheat and tares are growing side by side. Sometimes the tares seem to flourish more than the wheat, and sometimes it is difficult for us to know the one from the other. But God has given us assurance that if we will diligently seek Him, striving earnestly to build up His kingdom and not destroy it, we shall know the difference and not be misled. The spirit of revelation will guide us.

He has warned us, though, that in these last days even the very elect are in danger of being deceived. There are some, unauthorized, who claim to have revelations guiding all the members of the Church. That is not

according to instructions from the Lord. There are others, also unauthorized, who would take upon themselves the responsibility of sorting out the tares. That, also, is contrary to the will of God. The Lord Himself will deal with such matters in His own way and in His own due time. Our chief duty is to live worthily and to seek the spirit of inspiration, so that we may be guided into paths of righteousness and not be among those who are deceived.

THE TEST OF AUTHORITY

Lesson 21. For Sunday, July 12, 1936

Text: Sunday Schools Lessons (Quarterly), No. 21.

Objective: To show that divine authority is one of the essential marks of the true Church of Jesus Christ.

Supplementary References: Talmage, James E., *Jesus the Christ*, pp. 362, 392; *Articles of Faith*, pp. 184-194, Note 2, p. 200; Dummelow, J. R., *One Volume Bible Commentary*, p. 783, Chapter 5, verse 19; p. 781, Chapter 3, verse 27.

Suggested Outline:

- I. What evidence is there that Jesus considered authority essential?
 - a. What reason did Jesus give for performing His mission?
 - b. Did He appoint Himself to be the Messiah?
 - c. What did Jesus do to prove that authority may be delegated?
 - d. Did John the Baptist recognize the matter of divine authority?
 - e. What have the two orders of Priesthood to do with authority?
- II. Why should we be concerned about authority?
 - a. Was divine authority a characteristic of the former Church of Christ?
 - b. Did Jesus' followers continue to hold that authority, or was it lost?
 - c. May this authority he possessed by more than one church?
 - d. How did the founders of our Church receive their authority?

Method of Teaching: Use the directed study method. A careful review should be conducted, for this lesson is really a continuation of the preceding one. Great care should be taken to teach this lesson thoroughly, for one of our chief claims to being the one true Church depends upon this matter of authority. Review briefly the importance of authority as shown in the Old Testament. (See the foregoing reference to the *Articles of Faith*.) Then, if possible, have pupils discuss the importance of authority in civil life and in business.

Topics for brief classroom talks:

1. Where there Is Law there Must Be Authority.
2. The Restoration of Divine Authority.
3. Priesthood, a Mark of the True Church.
4. A Proper Attitude toward Authority.

Supplementary Material:

1. Noah was divinely commissioned to build the ark; Abraham was called by the Lord to undertake the work of founding a new nation, far away from his idolatrous family and neighbors; Moses was authorized at the burning bush to lead Israel from bondage; Samuel received his divine call when he was but a boy, in the service of Eli, the priest.

2. In every organization, the matter of authority is of vital importance. In the army and navy the utmost care is used in selecting officers, and one of the strongest traditions of these organizations is respect for authority. Ignoring or opposing it is a very serious offense.

In civilian life, resisting an officer is promptly punished by fine or imprisonment. More serious still is the crime of impersonating an officer, for this is counterfeiting the authority of the law.

Both in military and in civilian life, the good soldier and the good citizen respect and uphold authority. And it is more important that citizens in the Church and in the kingdom of God should honor and sustain the divine authority of the leaders, who have received their commissions from God Himself, through His chosen representatives. Surely it will be to our credit if we have not scorned, flouted, and blindly criticized those who represent the Lord, even though they seem to our human understanding to walk, at times, imperfectly—for we, too, are subject to error. "He that is without sin among you, let him cast the first stone." These words apply to us, as well as to the accusers of the woman taken in sin.

THE THIRD MARK

Lesson 22. For Sunday, July 19, 1936

Text: Sunday School Lessons (Quarterly), No. 22.

Objective: To show that the practice of the gospel of Christ is the chief characteristic of the true church.

Supplementary References: Talmage, James E., *Articles of Faith*, pp. 219-239; 441-461
(This reference is of unusual importance.)

Suggested Outline:

- I. What is the purpose of the Gospel?
 - a. Is it the Lord's purpose to supervise our every act?
 - b. How shall we know that He would have us do from day to day?
 - b. At the last day, what will be the standard by which we shall be judged?
- II. Is it enough for a Church merely to have the Gospel?
 - a. When Jesus was on earth, what did He do to emphasize the importance of putting to practice the principles of the Gospel?
 - b. In the light of this and the two preceding lessons, what are some of the chief characteristics of this church

(Continued on page 209)



OLD TESTAMENT

Course A—For Deacons and Other Boys and Girls
12, 13 and 14 Years of Age
General Board Committee: T. Albert Hooper,
Chairman; Junius R. Tribe

CONCERT RECITATION FOR JULY, 1936 (Deuteronomy 5:16)

Honor thy father and thy mother, as the Lord hath commanded thee; that thy days may be prolonged, and that it may go well with thee.

LESSONS FOR JULY, 1936

WHAT HAPPENED TO MOSES

Lesson 20. For Sunday, July 5, 1936

1. Objective: To show that there is a life of the spirit as well as of the body, and a life after one disappears from mortal sight.

This is not, of course, to be confused with the resurrection from the dead. Moses was translated, he did not die in the sense that his spirit left his body; nor was he raised from the dead, for Christ was the first to do that. The general impression among Christians is that Moses died, just as we all die, and was buried, and some one has written a poem about the burial of Moses. We are informed, however, in modern revelation that Moses was translated.

2. Point of Contact: Most of your pupils, if not all of them, have come in contact with death at some time in their lives. They perhaps know that people expect to die when they are old, because of the wear and tear of life; just as everything else that we know of in mortality loses its vitality and usefulness.

Well, this fact might be used as a point of contact with the material in this lesson. In order to live beyond the usual age, or the age one is expected to live, some change must be undergone—just what we do not know. How would it feel to be able to live on indefinitely?

3. Readings: Have one of your pupils read chapter 34 of Deuteronomy, verses 1 to 12. All the class will, of course, be expected to read the Quarterly.

You yourself should read, in addition to the Quarterly, the following citations: Deuteronomy, chapter 34; Matt. chapter 22, verses 23 to 33; Matthew 17:1-13; *Doctrine and Covenants*, section 110; and *Book of Mormon*, Third Nephi, chapter 28.

4. Outline of Material: The following subjects might be assigned to the members of

the class, to be given before them:

- a. The scene at the river Jordan.
- b. Appearance of Moses to Jesus.
- c. The appearance of Moses to Joseph Smith.

Those who give these topics ought to read more than the Quarterly; they should read the citations suggested for the teacher, each his own reference. Another pupil might be asked to give the context of the *Book of Mormon* on the subject. If there is time the case of John the Beloved might also be given in the class by one of your pupils. The material for this will be found in section 7 of the *Doctrine and Covenants*.

5. Memory Gem: "God is not the God of the dead, but of the living." Matthew 22: 32.

One of the class might be asked to give the setting of this gem—that is, who said it, to whom it was said, and how it came to be said. Jesus was answering the Sadducees on the idea of the resurrection from the dead. If there was no resurrection, then God was the God of the dead, since He was known as the "God of Abraham, Isaac, and Jacob," all of whom were in their graves.

6. Assignments: Don't forget to prepare to make your assignments to pupils for the Sunday following this.

SEVEN TRUMPET BLASTS, AND A SHOUT

Lesson 21. For Sunday, July 12, 1936

What would you say to making your objective in this lesson something like this: *To show that courage and faith in God will accomplish wonders?*

Joshua was a great leader. This is shown in his taking a definite stand in the face of odds and inspiring others to do the same thing. He took this stand because he had faith, and he showed courage when he con-

fronted his people with a challenge. Also Joshua, when he went up to the Promised Land, showed that he had good powers of observation and believed the Israelites could master the situation. It is a good thing for young people to know that pessimism and unbelief never accomplish anything. Only faith and courage can bring things to pass. Joshua is a good example of this positive nature in man.

Here's a Good Beginning

For a point of contact you might go into the boys' and girls' experience for instances. Every boy knows that fear and timidity will make one run from a dog and bring the dog after one, whereas a bold front will usually put the dog to rout. The same thing is true among people.

"We are but two," said Mohammed's companion; but Mohammed answered, "No, we are three—you, and I, and God!"

Two difficulties confronted Joshua. One was the nature of the country he was to take his people into (it was full of hills and valleys, and the Israelites had no chariots) and the fighting natives there. That is, in order to take the country, the newcomers had to fight for it under unfavorable conditions. But Joshua was equal to the task.

Jericho was the "key" to the land—the City of Palms. Other cities were taken in the same confidence as was Jericho, by these intrepid warriors.

The fall of Jericho is characterized by the writer of Hebrews as a triumph of faith. He says (chapter 11, verses 30, 31): "By faith the walls of Jericho fell down, after they were encompassed about seven days. By faith Rahab perished not with them that believed not, when she had received the spies with peace."

Do You Know This About Palestine?

"The Holy Land," says Smith in his *Old Testament History*, "is not in size or physical characteristics proportioned to its moral and historical position, as the theater of the most momentous events in the world's history. It is a strip of country about the size of Wales, less than 140 miles in length, and barely 40 in average breadth, on the very frontier of the East, hemmed in between the Mediterranean Sea on the one hand, and the enormous trench of the Jordan Valley on the other, by which it is effectually cut off from the main-land of Asia behind it. On the north it is shut in by the high ranges of Lebanon and Anti-Lebanon, and by the chasm of the Litany. On the south it is no less enclosed by the arid and inhospitable deserts of the upper part of the Peninsula of Sinai."

Having overcome the inhabitants of Jeri-

cho, Joshua went on to other cities occupied by the Canaanites. (This name is sometimes applied to all the inhabitants of Palestine, sometimes to one of the tribes living there.) After conquering such territory as he could get, he divided the land among the tribes of Israel.

Besides the Quarterly the teacher should read the narrative in the *Bible* (*Joshua*, chapters 1-4, inclusive). A good reading for a member of the class is the first ten verses of chapter 1. Also, for the teacher, the *Old Testament History* (Smith) will be found useful, pages 280-301.

"WHO SWEARS TO HIS HURT"

Lesson 22, For Sunday, July 19, 1936

Do you think that one should keep an agreement when that agreement has been obtained through deception? This might be a good point of contact. The objective is to show that such an agreement should be kept, regardless of how it was obtained. Or the aim may be put this way: An agreement is binding on those who make it. Or, again, a man should keep his word under all circumstances.

On Keeping One's Word

That there is a distressing need for keeping one's word these days, particularly, cannot be doubted. Young people should early form the habit of being trustworthy under all conditions of life. This one trait of dependability will contribute more perhaps than any other one thing to their success in life. How do they feel when some one—a parent, a brother or sister, or a friend—makes a promise to them and then breaks it? This thought might be analyzed in the class, so as to point out the effects of this evil.

The incident on which the lesson is based may be found in *Joshua*, chapters 7 and 9. Then, of course, there is the Quarterly, which both the pupils and the teacher should read. What do you think of verses 14 to 18, chapter 24, of the book of *Joshua*, as a reading to be assigned to one of your class?

Here's a Little Help

Something, but not too much, should be said of the sin of Achan. Here is a comment from Rae's book on *How to Teach the Old Testament*: "The horrible death by stoning and burning was according to the custom of the time. The punishment of the family with Achan was also due to custom. The conception of God as a fierce, harsh Being was due to the imperfect knowledge of God. It was not God, but the ideas of the time that slew Achan and his family. Of course the idea that we are punished for the sin of others is *untrue*. God never punishes

one for another's sin. At the same time it is *true* that sin is always punished. Not by physical death or misfortune necessarily. You are not to imagine death or misfortune the punishment of sin. But sin never escapes, and the punishment is always just because God is not only loving but righteous also." (page 115.)

The line of thought in the lesson is not hard to follow. It runs like this:

1. The sin of Achan, after a defeat.
2. The coming of the men full of deceit.
3. The compact, or agreement, with them.
4. The discovery of their deceit.

Here, together with the reading suggested, is an opportunity for five members of your

class to recite directly. Try to get every member to say or do something.

Don't Forget the Memory Gem

The memory gem is the same as that for the two preceding lessons. Necessarily the application follows the idea in the objective: have all the class take care, during the coming week, about keeping faith with those with whom they are associated. Read the next lesson now, so as to be in a position to make the necessary assignments to pupils for the Sunday following.

Fourth Sunday, July 26, 1936

Open Sunday

NEW TESTAMENT

(Continued from page 206)

that substantiate our claim to having the only true church of Christ?

Method of Teaching: Preferably, use the directed-study method, for this lesson is largely informational. With the Quarterly material as a background, the teacher has an opportunity to make some very important applications. The material presented should demonstrate conclusively that the Gospel of Jesus Christ calls for living and doing His will in every activity of life. Anything else is hollow sham, unworthy of the name of Christianity.

Be sure to save enough time to summarize briefly the chief points in this and the two preceding lessons, for the three form one unit—the works of the true Church. Ask the students to recall things Jesus said that would indicate His condemnation of one who thought to enter the Kingdom of Heaven without actually living the principles of the gospel, also have them show from history, literature, or personal observation that the true worth of a man, a family, or a nation is measured by actual accomplishments—not by intentions, beliefs, and promises.

Topics for brief classroom talks:

1. "He That Doeth the Will."
2. Christianity as the Indian Saw It.
3. The True Standard of Judgment.

Supplementary Material:

1. A new family moved into a small community and leased a farm at the edge of town. Both the man and his wife were very sociable and immediately won the confidence of the townspeople by their friendliness, frankness, and apparent industry.

"Just give me a few days!" the man told his neighbors, "you won't know the place. I'll straighten up those fences, plant a flower garden and a lawn; I'll plow up that salt-grass bottom land and get it seeded to clover."

He was elected chairman of a committee to consider the advisability of starting a cooperative dairy herd and creamery.

But the days went by and the improvements were not begun. The road to town grew dusty with the passing of his automobile, and the road to the field was choked with weeds. Horses stood idle, and the front gate still sagged on its hinges. After awhile the neighbors began to miss some of their tools and even small implements that were left in the fields.

Then one day the owner of the farm came to see how his tenants were getting along. He found the place deserted, and nearly everything of any value had been taken away. The family had moved on to another town, far away, where they could "make a new start in life."

Jesus made some cutting remarks about people whose outward appearance is good but whose acts are evil.

2. Kennedy, in his play, "Servant in the House," contrasts the character of a hypocrite with that of his Christ-like brother. The play is so convincing, and so interestingly written, that every member of the class should read it. It will leave a vivid impression of the works of a true follower of Christ.

3. When Jesus was on earth, He taught men the principles of love, of tolerance, and of forgiveness; He demonstrated His respect for law and authority, and His love of simplicity. Pomp and power and earthly glory were not a part of His life. Surely, then, His Church will exemplify the things He taught, will do the things He did, and will seek to avoid the things that He avoided.

Fourth Sunday, July 26, 1936
Open Sunday



CHURCH HISTORY

The Restoration and Early Church History
For Boys and Girls, Ages 10 and 11

General Board Committee: Charles J. Ross, Chairman;
DeLore Nichols, and Ruth Wheelon

CONCERT RECITATION FOR JULY, 1936

(Doctrine and Covenants, Section 63, Verse 20)

He that endureth and doeth my will, the same shall overcome and receive an inheritance upon the earth when the days of transfiguration shall come.

LESSONS FOR JULY, 1936

THE DOCTRINE AND COVENANTS PUBLISHED

Lesson 25. For July 5, 1936

Text: Sunday School Lessons (Quarterly), No. 25.

Supplementary References: Read the *Doctrine and Covenants* itself to get a sympathetic approach to the book; Talmage, *The Vitality of Mormonism*, pp. 124-125, 160, 161; Smith, *Essentials in Church History*, pp. 136-147, 184-186; *A Comprehensive History of the Church*, Vol. I, p. 285.

Objective: To show that the Lord still remembers His children.

Outline of Material:

- I. Correct Source of Information.
- II. Important Books of the Church.
 - a. *Bible*.
 - b. *Book of Mormon*.
 - c. *Doctrine and Covenants*.
- III. Manner of Publication of the *Doctrine and Covenants*.
 - a. Men appointed to take care of gathering and printing.
 - b. The preface to be written under the inspiration from the Lord.
- IV. *Doctrine and Covenants* Ready for Distribution.

Lesson Enrichment:

In this lesson the teacher has a rare opportunity to teach that there is still revelation from God for the benefit and guidance of his children if they will seek it. In nearly all of the revelations included in the *Doctrine and Covenants*, we find that Joseph Smith went to the Lord with a definite problem which he wanted to have answered and that the Lord was only too eager to help the Prophet in the solution of the situations which were causing him trouble.

It will be a good thing in this lesson to

stress, as was done in the work of the *Book of Mormon*, that there were certain people in good standing who testified to the truth of the *Doctrine and Commandments*. Added to the revelations given in the *Doctrine and Covenants* are also to be found the Lectures on Faith which the Prophet had given to the School of the Prophets. Included in the completed book were also an article on government and laws and one on marriage.

Application: We should study the *Doctrine and Covenants* to learn God's will in these latter days.

THE SAINTS AT KIRTLAND

Lesson 26. For July 12, 1936

Text: Sunday School Lessons (Quarterly), No. 26.

Supplementary References: Smith, *Essentials in Church History*, pp. 122, 153-155, 182, 188-192; Roberts, *A Comprehensive History of the Church*, Vol. I, pp. 240-247, 250-251.

Objective: The Lord works with those who obey His commandments.

Outline of Material:

- I. Growth of the Church at Kirtland, Ohio.
 - a. One thousand L. D. S. in Kirtland.
 - b. Saints from New York gather in Ohio.
 - c. Conference held.
- II. The Prophet's Work at Kirtland.
 - a. Translation of the Bible begun.
 - b. First presidency chosen.
 1. Need for assistance in calling meetings.
 2. Sidney Rigdon and Frederick G. Williams chosen as counselors.
- III. Stake and Ward Organizations Perfected.
- IV. Building Program Executed.

Lesson Enrichment: In *The Architectural Forum* for March, 1936, there appeared an article dealing with "Historic American Buildings Survey." In this article there appeared the following excerpt: "The workmanship, moldings, carving, etc., show unusual skill in execution. Many motives are used in the various parts, varying in outline, contour and design, but blended harmoniously. . . . It is not probable that all of the workmen engaged on the building were skilled artisans and yet the result is so harmonious as to raise the question if they may not have been inspired as were the builders of the cathedrals of old."

The Kirtland Temple is situated on an elevation overlooking the surrounding country. It was made of stone and still stands firm and impressive in the city of Kirtland. The morning of the dedication of the temple, March 27, 1836, the Prophet describes the scene as follows:

"The congregation began to assemble at the Temple, at about seven o'clock, an hour earlier than the doors were to be opened. Many brethren had come in from the regions round about, to witness the dedication of the Lord's House and share in His blessings; and such was the anxiety on this occasion that some hundreds (probably five or six) assembled before the doors were opened. The presidents entered with the doorkeepers, and stationed the latter at the inner and outer doors; also placed our stewards to receive donations from those who should feel disposed to contribute something to defray the expense of building the House of the Lord. We also dedicated the pulpits, and consecrated them to the Lord.

"The doors were then opened. President Rigdon and myself seated the congregation as they came in, and, according to the best calculation we could make, we received between nine and ten hundred, which were as many as could be comfortably seated. We then informed the doorkeepers that we could receive no more, and a multitude were deprived of the benefits of the meeting on account of the house not being sufficiently capacious to receive them; and I felt to regret that any of my brethren and sisters should be deprived of the meeting, and I recommended them to repair to the schoolhouse and hold a meeting, which they did, and filled that house also, and many were left out."

Joseph Smith also mentioned the dedicatory prayer which was offered by Sidney Rigdon, writing, "At one time in the course of his remarks, he was rather pathetic, and drew tears from many eyes. He was then taking a retrospective view of the toils, privations, and anxieties of those who had labored upon the walls of the house to erect them; and added, there were those who had wet them with their tears, in the silent shades of night, while they were praying to the

God of heaven to protect them, and stay the unhallowed hands of ruthless spoilers, who had uttered a prophecy, when the foundation was laid, that the walls would never be reared."

Application: The Lord has revealed the way for us to gain eternal life by attending to our own work in His temples.

THE SAINTS IN MISSOURI

Lesson 27. For July 19, 1936

Text: Sunday School Lessons (Quarterly), No. 27.

Supplementary References: Roberts, *A Comprehensive History of the Church*, Vol. 1, pp. 250-261; Smith, *Essentials in Church History*, pp. 129-138, 147; Evans, *One Hundred Years of Mormonism*, pp. 138-149; Talmage's *Articles of Faith*, Lecture 19; Anderson's *A Young Folk's History of the Church*, pp. 50-53; *History of the Church*, Vol. I, pp. 196-211, 357-362.

Objective: *The Lord's message is to all people.*

Outline of Material:

- I. First Saints in Missouri.
 - a. Missionaries to the Lamanites.
 - b. Revelation to Joseph Smith that this land is the Promised Land.
- II. Westward Movement Planned.
 - a. Sidney Gilbert to purchase land.
 - b. William Phelps a printer with Oliver Cowdery as aid.
 - c. Twenty-eight additional elders to act as missionaries.
- III. Work in Missouri.
 - a. First Public meeting held.
 - 1. All kinds of people gather.
 - 2. Two new members baptized.
 - b. First house started.
 - c. Plot dedicated for the temple.
- IV. Conditions in Missouri.
 - a. Land inexpensive.
 - b. Missouri a fertile country.

Lesson Enrichment: Sidney Rigdon asked the Saints, when they gathered at the dedication of the first house in Jackson county, some questions which were inspirational. The following gives an account of what he asked and how the Saints responded:

"Do you receive this land for the land of your inheritance with thankful hearts from the Lord?"

"We do," all answered.

"Do you pledge yourselves to keep the law of God on this land which you never have kept in your own lands?"

"We do."

"Do you pledge yourselves to see that others of your brethren who shall come hither keep the laws of God?"

"We do."

He then offered his prayer and said: "I now pronounce this land consecrated and

dedicated unto the Lord for a possession and inheritance for the saints, and for all the faithful servants of the Lord to the remotest ages of time, in the name of Jesus Christ, having authority from him. Amen." (This was taken from John Whitmer's History of the Church, Ms., Ch. IX, and was reprinted by Brigham H. Roberts in his *Comprehensive History of the Church*.)

With this as a pledge of the older Saints, the teacher could have the pupils formulate a pledge which they would like to make so that they could be better Latter-day Saints and could encourage their families and friends to live better lives. The pupils will often surprise us by the very seriousness of their pledges and their concepts of what they should do. If the teacher is at all interested, she could then make a placard of some kind on which she made attractive this pledge which the pupils make. This could be kept in the room if the room is private and therefore free from molestation. If, however, the room is used for all kinds of gatherings, she could appoint a reliable pupil to bring it each week. If she would prefer, she could encourage each pupil to make one for himself which could then be placed in the scrapbooks and referred to from time to time.

Application: We should live the commandments of the Lord so that we may help establish Zion.

THE SAINTS IN MISSOURI (Continued)

Lesson 28. For July 28, 1936

Text: Sunday School Lessons (Quarterly), No. 28.

Supplementary References: Smith, *Essentials in Church History*, pp. 242-250; *History of the Church*, Vol. 2, pp. 200-216; Anderson, *A Young Folk's History of the Church*, pp. 78-83; Roberts, *Comprehensive History of the Church*, Vol. 1, pp. 314-330.

Objective: *The unwillingness of the Saints to obey council paved the way for their punishment at the hands of their enemies.*

Outline of Material:

- I. Jealousy Between Saints in Missouri and in Ohio.
 - a. Prophet's letter of warning.
 - b. High Priests send letter.
- II. Missouri Saints Repent.
 - a. Send letter to Prophet.
 - b. Hold celebration.
- III. Trouble Begins.
 - a. All types of people in Missouri.
 - 1. Not very ambitious people.
 - 2. Uneducated for the most part.
 - 3. Saints largely from New England.
 - b. Slavery question arises.
 - 1. Meetings held against Saints.
 - 2. Latter-day Saints opposed to slavery.

- 3. Unfair treatment.
 - (a) Discrimination against their entering the State.
 - (b) Orders restraining their publication of paper.
 - (c) Mob interferes with personal liberties.
- c. Appeal made by Saints to governor.

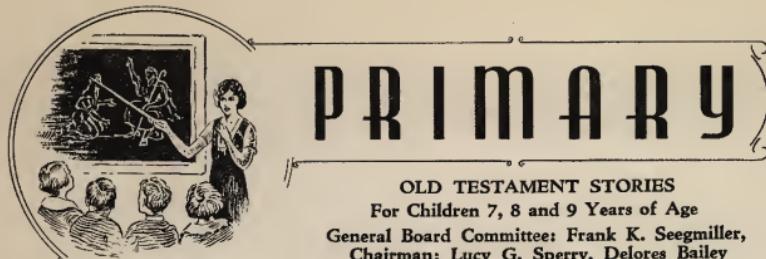
Lesson Enrichment: In this lesson and several of the following the teacher will have to be careful lest she harrow the minds of the pupils with the tragic tales which will only arouse hatred for the United States. Of course, the situation was revolting and unjust but to arouse the emotions of the pupils about events over which they have no control is unjustifiable. The emphasis should be rather on the point that they themselves should not be guilty of doing anything in so narrow and heartless a way as these Missourians did to the early Saints. Often you will discover that these children are guilty of doing almost the same thing to newcomers into their neighborhood as these Missourians. Frequently when new people move into the community, the children of the family have to fight their way into the friendships of the youngsters who have lived there for a longer time. Teachers could emphasize the need and desirability for charity and friendliness towards newcomers.

It will also be wise to show that the Saints brought some of the punishment on themselves by their unwillingness to obey council.

The background of the Saints who came to this country might be contrasted with that of others who came into this far western country. The Saints who were descendants chiefly of the Puritans by inheritance and by training had the same strict views concerning industry, religion, and morality. They taught that all labor is honorable and that it was the duty of every one to work and to work hard. Neither work nor amusements were tolerated on Sunday by either the Puritans or the Latter-day Saints. The people who had moved to Missouri from the Southern States and from the middle west did not have so strict views on work, religion, morality, or the observance of Sunday. Naturally there would be some friction as a result of their differing points of view.

In addition to these differences, there was one very serious difference concerning the moral right to own slaves. When in 1821, Missouri had been admitted as a state into the Union, a compromise was effected which had great significance on later developments in the United States. By the terms of the Missouri Compromise, Missouri was admitted as a slave state, prohibiting free colored people from entering the state; all territory north of the southern boundary of Missouri

(Turn to page 219)



PRIMARY

OLD TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller,
Chairman; Lucy G. Sperry, Delores Bailey

CONCERT RECITATION FOR JULY

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

LESSONS FOR JULY

THE ANGEL'S WONDERFUL ANNOUNCEMENT

Lesson 21. For July 5, 1936

Texts: Luke 1:26-38; Matt. 1:18-25; Sunday School Lessons (Quarterly), No. 2.

Objective: Jesus is God's own Son, for a holy angel announced His birth.

Memory Gem: "She shall bring forth a son, and thou shalt call his name Jesus; for he shall save His people from their sins." (Matt. 1:21)

Song: "Our Angels," Deseret S. S. Song Book.

Pictures: Standard Pictures, No. 249. Magazine pictures of babies.

Points of Contact: We are always so happy when a little baby is born. What do we do to show we love the little new comer? (We help in the house.) We walk and talk quietly, sometimes we give it gifts. Here are some pictures of babies. Does any one of you have a baby in your home? How old is it? What did you name it? What can we do to help the baby when he gets older? Why must we stay away from him if we have a cold or feel ill? Today our story is about a very wonderful baby. The most precious and sweetest baby ever born.

Application: Why did the Lord choose Mary for Jesus' mother? What kind of girl was Mary? How did she feel when Gabriel told her about her wonderful baby boy? Mary didn't doubt the Lord's messenger. That showed us that she had faith. We don't know why the Lord has us do things, but we believe in Him and no harm comes to us when we have faith. Mary believed and she became the mother of the most beloved and best known man in the world. We are asked to believe in Jesus, in His Father and respect His mother. Can we do it?

Note to Teachers—The heralding of the birth of Jesus is an important event in the Christian world. Great care should be taken to give the children an accurate account of it. It takes into account the celestial planning of His birth, mission and life. The big objective to stress is that Jesus is really the Son of our Heavenly Father, that His mother was a woman but His father was God. Joseph should be treated as foster father, thereby instilling the truth of Christ's divinity in the minds of the children.

The Angel Gabriel was a heavenly messenger bearing news of great importance to Mary. He appeared possibly wearing robes of white. Care should be taken in selecting pictures that the detail of wings is not brought to the minds of the children.

Study of Lesson Materials:

References: Hurlbut's *Story of the Bible*, pp. 505-508; *Primary Lessons*, 1933—Lesson 71; *Teacher's New Testament Studies*.

All the Old Testament stories in a way look forward to the coming of Christ. The following "foreword" is quoted from "Bible and Church History Stories"—"The coming of Jesus into the world and His blessed ministry constitute the crowning and central point in all history. All dispensations look to the dispensation of Christ. We found that the great object of God's training of ancient Israel was to prepare a people fit to receive the Messiah. Teachers should always have this truth in mind and use it to connect up the Old Testament and New Testament stories. The following are the *Great Objectives* of the Stories of the Life of Christ: 1. That Jesus born in Bethlehem is the Son of God. 2. That He came to earth to teach by precept and example those principles, obedience to which is necessary to gain salvation and exaltation. 3. That He established His church and set in it officers and authority to administer the ordinances of the Gospel. 4. That He gave His life as an atonement for the sin that brought death into the world; that He died and became the Savior of the world. 5. That He now is before the Eternal Throne pleading for us."

Half of the Primary course, some sixty lessons devoted largely to the life of Christ are now to follow the Old Testament Stories.

Certainly the very first lesson should give the children the conviction that Jesus is truly God's Son.

The Angel Gabriel had already told Zacharias of the birth of John the Baptist. Six months after this at Nazareth Gabriel appeared to Mary, a young woman of Nazareth. Legend says he appeared to her at the spring in Nazareth. Very beautifully he tells her that the Lord has chosen her to become the mother of the Son of God the King that the Jews have been looking for so long. Mary is astonished. She doesn't understand how it can be since she is unmarried. The angel tells her how. In her faith and meekness she answers, "Be it unto me according to thy word."

In a dream shortly afterward an angel, probably Gabriel, tells Joseph, a young carpenter of Nazareth, who was engaged to Mary, the same facts. That announcement was necessary that we and all men might know that Jesus was truly God's own son.

Suggestive Content Outline:

- I. The expectation of a king in Israel.
 - a. The prophets had foretold His coming.
 - b. The Israelites were in servitude to Rome.
 - c. They looked for a warrior king to free them.
- II. The announcement to Mary.
 - a. Who Mary was.
 - b. What Gabriel told her.
 - c. The way she received it.
- III. The announcement to Joseph.
 - a. Who Joseph was.
 - b. What Gabriel told him.
 - c. How Joseph received the message.

OUR SAVIOR'S BIRTH

Lesson 22. For July 12, 1936

Texts: *Luke 2:1-7; Sunday School Lessons (Quarterly), No. 22.*

Objective: *The Lord so loved us that He sent his only Son to help us.*

Songs: "Away in a Manger," *Sunday School Song Book*, No. 214; "Christmas Cradle Song," *Sunday School Song Book*, No. 174; "Christmas Lullaby," *Song Stories*, Patty Hill.

Pictures: *Standard Pictures*, No. 233.

Points of Contact: Gifts:

How to start: What event will we celebrate in just 12 more days? What holiday do you enjoy most? Why do you like to have a birthday? Tell us why we all like Christmas. What gift did you get last year that you like especially well. What have you given to mother and father that made them happy. How do we feel toward a person before we give him a gift? How can

we show people we appreciate the gift they give us? How can we show our true thanks? Who gives us many blessings and gifts besides our parents? (God) What gift has he given us. (Mothers, fathers, clothes, friends, good food, and beautiful homes). He surely must love us to be so kind. Can you think of another precious gift Heavenly Father has given to his earth children? Whom do your parents love most dearly? (their children). Our Heavenly Father so loved us that he gave us his dear, dear Son Jesus Christ. That is the greatest gift any one could give or receive.

Application: What do we always say when we have received a beautiful gift? Whom do we thank? Who gave us a most valuable present? How can we thank him and live our thanks?

1. Be kind to all people.

2. Pray to our Heavenly Father and remember to think the prayer other people are saying.

3. Return things we find.

4. Speak the truth.

5. Come to Sunday School and meetings.

When is a good time to think a thanks to Heavenly Father in our Sunday School? (during Sacrament)

How to use leaflets:

When the point of contact has been given, pass the leaflets out to the children and ask them to read until they can tell, 1. Where Mary and Joseph were going. (Have one child tell.) Then ask them to read the rest of the story to find out—2. Why Mary and Joseph slept in a stable. Then have the children fill the blanks with the right word. Then have them retell the part of the story they liked best.

Let two children play they were Mary and Joseph on the way to Bethlehem. What would they talk about? Have some child be the hotel keeper. What would he say? Let children hum "Cradle Song," while the other children play Mary and Joseph.

Finish with application suggested or with one of your own.

Study of Lesson Material:

References: Hurlbut's *Story of the Bible*, pp. 510, 511; *Primary Lessons*, 1933, Lesson 72; *Bible and Church History Stories*, p. 7; Tanner's *New Testament Studies*.

Many of the Sunday School teachers have no doubt studied in seminary "Tanner's New Testament Studies." They would do well to get the book and make it a constant reference work for all these lessons.

Joseph and Mary lived in Nazareth, a town about three day's journey to the north of Bethlehem, where Jesus was born. In those days Roman emperors often wished to know just how many people there were in each province. This would determine the number of soldiers they could expect to raise for their armies. When such a registration or

census was ordered people in Palestine went back to their ancestral home to enroll.

The parents of Jesus both being of the house of David, would naturally go to their ancestral city to be registered.

The journey from Nazareth was very interesting, but also very tiresome. The poor people either walked or else rode donkeys. No doubt Mary went the latter way. From Nazareth they might have gone directly south through the hills. But the Samaritans lived there. These people hated the Jews so Jesus' parents likely went first down to the Jordan river which they followed as far south as Jericho. Teachers should see these travels well for a knowledge of them will add greatly to the story given in class.

After a very wearisome journey they finally came to Bethlehem. But the whole city was full of people who had come to be "taxed." There was not a room to be had in the inn (hotel). Finally Joseph found very humble accommodations in a kahn (stable). There God showed his great love for us all by sending to earth our Savior. He was wrapped in a long piece of cloth and was laid in a manger for his cradle.

Suggestive Content Outline:

- I. The Decree of the Emperor.
 - a. All to enroll.
 - b. Why Joseph and Mary enrolled in Bethlehem.
- II. The Journey to Bethlehem.
 - a. The route they took.
 - b. What they saw en route.
- III. The Birth of our Savior.
 - a. The inns crowded.
 - b. A kahn or stable found.
 - c. The humble conditions of Jesus' birth.

THE ANGEL'S MESSAGE TO THE SHEPHERDS

Lesson 23. For July 19, 1936

Texts: Luke 2:8-20; Sunday School Lessons (Quarterly), No. 23.

Objective: God so loved us that He sent his only Son to bring peace and good will on earth.

Memory Gem: "Fear not.... For unto you is born this day in the city of David, a Savior, which is Christ the Lord."

Song: "Far, Far Away on Judea's Plains," Deseret Sunday School Song Book.

Pictures: Standard Pictures, No. 407.

Points of Contact: Have either a picture of sheep, cut outs of sheep, shepherds and the fold or draw on the blackboard or large paper, these objects and figures. (The fold in ancient days was usually an enclosure surrounded by a wall built of stones with thorny branches laid on the top. It was in the shape of a square and one side was built into a shelter in which the sheep could go

during the coldest weather.) There were many shepherds with flocks of sheep at the time of Christ's birth. Sheep raising was one of the most important occupations at that time. The wool was used for making cloth. The milk was for a drink, the skin for writing on, and the flesh for food. The sheep pastured for long periods of time on hilly ground which could not be used for raising crops.

Application: What were the people looking for in those days? Who had promised them a king? Did he send them one? Does the Lord ever disappoint us when he has made a promise? He has promised us we shall see him if we only have kindness in our hearts. He has promised we shall be strong and wise if we keep the word of wisdom. If we obey our parents we shall live a long time.

A promise of the Lord really is something very important. How can we live right, so as to enjoy the wonderful things he has for us?

Study of Lesson Material:

References: Hurlbut's *Story of the Bible*, pp. 511, 512; *Primary Lessons*, 1933, Lesson 70 for Oct. 8, 1933; Tanner's *New Testament Studies*; *Bible and Church History Stories*, p. 11.

The shepherds of this lesson were not the ordinary shepherds. They tended the flocks that pastured near Bethlehem that furnished the sacrificial offerings. Their work was therefore of a sacred nature. It was fitting that the angel should announce to the men who were providing the victims for the sacrifice that that night was born probably within a mile of where they stood, a babe which was to be the Christ, their anointed King. In Greek, the language of the New Testament, Christ means the anointed one, or the king.

It was very fitting that the birth of Christ should occur in Bethlehem, the City that gave the Jews the poet king David. This people at this particular time were living in great hopes that a descendant of the house of David should rise up as their king, to overthrow their conquerors and to give peace to the nation.

Both the message of the Angel and the song of the angel chorus proclaimed the true reason for the coming of Christ. They glorified the name of God for sending His son to bring "peace on earth, good will toward men." Teachers should always keep these two things in mind as to the mission of Christ, that the two central teachings of the Master are love of God and love of man. The angels knew that if we follow Christ, peace will come to all men.

Hastily the shepherds went to Bethlehem. There in a manger wrapped in bands of cloth lay the "Prince of Peace." These shepherds as soon as they saw what God by his

angel had revealed to them, hastily left to become the first witnesses for the Christ. To Mary the whole thing was just too sacred to talk much about. "Mary kept all these things and pondered them in her heart." Certainly she did think deeply about it all.

Suggested Content Outline:

- I. The shepherds in the field.
 - a. The sacred flock that they tended.
 - b. Why God revealed the birth of Christ to them.
- II. The Message of the Angel.
 - a. The Christ was born.
 - b. How they should recognize Him.
 - c. It was to be to all people.
- III. The Angel's Chorus.
 - a. They glorify God.
 - b. They proclaim peace, good will.
- IV. The Visit of the Shepherds.
 - a. They find Mary and the Babe.
 - b. They are Christ's first witnesses.

THE PRESENTATION IN THE TEMPLE

Lesson 24. For July 26, 1936

Texts: Luke 2:22-38; Sunday School Lessons (Quarterly), No. 24.

Objective: Jesus is God's own Son for God showed it early to a few good men and women.

Memory Gem: "The Lord, now lettest Thou Thy servant depart in peace, . . . for mine eyes have seen Thy salvation."

Songs: "Jesus Bids us Shine," D. S. S. Songs.

Pictures: Standard Pictures, No. 65 and pictures of babies.

Points of Contact: How many of you have babies in your homes? What is your baby's name? What do you like to do to help mother and the baby? Can you remember when your baby was blessed? Do you remember seeing other babies blessed at Fast Meeting? What do they give the baby at that time besides a blessing? (a name) Have you ever seen your little babies blessed at home when they were just eight days old? That is a very old, old custom. Ask Mother if you were blessed then. Imagine how wonderful it would have been to have been present when the baby Jesus was blessed in the Temple. Today we are to learn more about that most precious baby named Jesus.

Application: How can you find out who blessed you? Where were you born? Do you know where you were blessed? Why is this a very important thing? (baby's name entered in ward records) What should we do while a baby is being blessed in Fast Meeting. (close our eyes and listen to the prayer).

Have children fill in the blanks on lesson leaflet with correct information from family

records. Have it as an assignment for the following Sunday. Check by making a class chart if desired.

Study of Lesson Material:

References: Hurlbut's *Story of the Bible*, pp. 512, 514; *Primary Lessons*, 1933, Lesson 71 for Oct. 15, 1933; Tanner's *New Testament Studies: Bible and Church History Stories*, p. 16.

Suggested Content Outline:

- I. Jesus blessed and named.
 - a. When eight days old.
 - b. The name given him—its meaning.
- II. Jesus taken to the temple.
 - a. When forty days old.
 - b. A sacrifice made to God for Him.
- III. Good people recognize Him as the Christ.
 - a. Simeon's praise to God.
 - b. Anna's statement about Him.

It was the custom of the Jews that, when a child was eight days old, the priest should take him into the Jewish church and give him a name. This was done in the case of the other children. The parents didn't even have to select a name, for the angel at the time of the announcement had told Mary that He should be called Jesus. (Luke 1:31) That name was most appropriate. It means salvation, for Jesus was to save the people from their sins.

Of course Jesus' parents didn't stay long in the stable. They moved to some house in Bethlehem. They stayed there. We know nothing about the events of His life till He was forty days old. Then according to the Jewish law, his parents must take Him to the temple. He was the first born male of the family. God had saved the first born in Egypt. So the Jews looked upon the first born as God's children. The Lord couldn't provide for them directly. So they might become the parents' if they would offer a special sacrifice for them. If parents were rich the offering was a lamb. If poor, a pair of doves or a pair of pigeons. Joseph and Mary, being poor, could offer only two doves.

The Lord showed a very good man named Simeon that Jesus' parents had gone to the temple with him. That same power ("the Spirit") caused this old man to go to the holy house. There he took the child in his arms and praised God. He was so glad that his King had come that he even felt that if God wanted it he could die in peace. To him the child Jesus was a light to lighten all people—that is, the great teacher to teach all the world the truth.

In the temple was a widow named Anna. She was eighty-four years old and worked continually in the temple. She also recognized Jesus as the Christ and told many people there in Jerusalem that the Redeemer had come.



KINDERGARTEN

NEW TESTAMENT STORIES

For Children 4, 5 and 6 Years of Age
General Board Committee: Geo. A. Holt, Chairman;
Inez Witbeck, Marie Fox Felt

MEMORY GEM AND CONCERT RECITATION

Heavenly Father, may we know
All the way our feet should go.
Day by day, help us to be
Kind to all and true to Thee.

LESSONS FOR JULY, 1936

SPECIAL REVIEW SUNDAY

Lesson 82. For July 5, 1936

Guide the children to tell the truths of the lessons of the previous month. Let them tell of Abraham and his wonderful promise. Of Lot, whom Abraham helped, and of Isaac and his son Jacob. Why did Abraham leave his home? What might he have asked for in his prayers? For what would he give thanks?

As we look at the picture of Lot choosing his portion of the land, what tells us that it was the best part? Why do not Abraham and Lot live together? Which had selfishness in his heart and which did not? How may we show that we are unselfish? How did Jacob prove his love for Abraham and for our Heavenly Father?

Songs for the Month: Forgiveness, Flag Of My Heart, If You Are Told—Kinder-garten and Primary Songs.

JOSEPH, A DUTIFUL SON

Lesson 83. For July 12, 1936

Objective: The Lord blesses and strengthens those who return good for evil.

Organization of Material:

- I. Joseph, The Favorite Son Of His Father Jacob.
 - a. Is kind and helpful to others.
 - b. Is given a coat of many colors. Fashioned like that of a prince.
 - c. He helps in the grain fields.
 - d. Brothers call him a "Dreamer."
 - e. He is a dutiful son.
- II. Joseph's Brothers Conspire Against Him.
 - a. Steal his coat.
 - b. Cast him into a pit.
 - c. Sell him to some merchants.

He is taken to Egypt.
Lesson Enrichment: Oftentimes when little folks are playing together, some one is made unhappy and cross words are spoken and then another child becomes angry and all the fun is spoiled. Little folks who are strong forgive the little accident that has happened and go on cheerfully with the game. They think quickly of the prayer that is in one of the songs we sometimes sing in our class. It says, "Help me, dear Father, to freely forgive all who may seem unkind to me."

If little brother carelessly pushes your wax crayons from the table while you are drawing, how can you show that you are strong? Yes, help him pick them up and offer to let him use them with you, showing him that you forgive him for his carelessness.

The boy in our story today was strong enough to forgive those who treated him unkindly and proved that forgiveness by willingly serving them.

Lesson Story:

Picture No. 83—Joseph Sold By His Brethren.

Rest Exercise: Standing in a circle, represent sheaves of wheat, clasping the hands far out in front to give the effect of roundness; bend in the wind from side to side. Then bow toward the center of the circle to a child representing Joseph's sheaf. Repeat.

JOSEPH'S FAITHFULNESS REWARDED

Lesson 84. For July 19, 1936

Texts: Genesis 41:14-51; Life Lessons For Little Ones, Second Year.

Objective: The Lord will guide and direct those who faithfully serve Him.

Lesson Enrichment: Point of Contact: One of the colors in our flag says, "Be Brave." A really true American is brave. He is willing to forgive those who seem unkind to him and proves it by kindly serving them. Joseph, though not an American, showed that he was brave and strong when he served his brothers. You remember that they had treated him unkindly. Not only was Joseph willing to help them, but when

he was in a strange land among strange people he showed his willingness to give helpful service. He knew that by this service he was also serving his Father in Heaven.

Lesson Story:

Application: Whenever folks have work to do and will ask Heavenly Father's help, He will be glad to help them if He sees that they are earnestly trying to do that work well.

Joseph was loved by all who knew him because he tried to make them happy. When he was working for Potiphar he did his work so well, that Potiphar loved him. Even the King loved him. Everyone loves a good, faithful worker.

Rest Exercise: Dramatize the story of a loaf of bread. Plant the wheat—cut it—grind it—mix the dough—shape it into loaves and put it into the oven to bake.

JOSEPH, THE RULER

Lesson 85. For July 26, 1936

Texts: Genesis 41:53-57; 42; *Life Lessons For Little Ones*, Second Year.

Objective: *The Lord will guide and direct those who faithfully serve Him.*

Enrichment Material: How well and faithfully Joseph served his father and brothers. Last Sunday we learned of his service for Potiphar and the King.

In our lesson today it is the people of Egypt that he is working for. Heavenly Father is still watching over him and bless-

ing him because he is doing his work so well.

Lesson Story.

Picture No. 84—Joseph Made Ruler.

Application: Every one of God's children has work to do for Him. How can we show that we are getting ready to do God's work? We can forgive those who seem unkind to us. We can show our love for them by doing helpful deeds of service for them, not just once but over and over again.

Father goes to his work day after day. Mother cooks and sews year in and year out. Playthings need to be put away after every playtime. Baby's playthings need to be picked up every time they are dropped.

Illustration: Once there was a king who was fighting in a war to make his country free. His soldiers had lost many battles and finally they scattered and fled to safety in the thick woods. The king himself hid in a shed. He was tired and sad, feeling that it was useless to try to do anything more. Just as he was thinking that he would give up, he looked up and saw a spider weaving its web from one board to another. Six times the spider climbed up almost to the top, and each time it fell down again. As the king watched it fall the sixth time he said, "Poor little spider, you will have to give up." But no; up it climbed again the seventh time, slowly, slowly, but surely—and succeeded.

The king arose full of courage, saying, "I will try again!" He tried again and won.

CRADLE ROLL LESSONS

During this month even the tiny tots will be hearing and seeing much that is exciting and patriotic. It is hard to give a meaning to such things to a little child, but we can begin to teach citizenship and love and loyalty to the flag by some such little verse as this—

"When my country's flag I see,

It always seems to say to me,

"Be brave and kind as you can be."

Louise M. Oglevie.

- I. A story, "A Man Who Loved His Country," may be found on page 99 in "Cradle Roll Lessons," by Louise M. Oglevie.

Tell stories which contain acts of bravery or kindness.

Last Autumn a little boy in the country saved his baby brother from being burned to death. Richard was just four years old, but when some burning hay made a trap to catch the baby, he quickly pulled him to safety.

Tell how the flag keeps us safe from harm. The children may march carrying the flag.

- II. This is vacation time. Talk about the trips to the canyons and to the many places where vacations are spent. How do good little American citizens conduct themselves when away from home? What do they do with lunch papers and candy wrappers, etc.? Do they show their appreciation for the trip by being helpful and cheerful, or do they tease and cry for things that they really do not need?
- III. Pioneer Day in our church affords opportunities for many kinds of activity by the children. Take a trip to the home of a Pioneer and entertain with songs and gems. Ask to see a pioneer relic and talk about it with the children. Dress a doll in clothes suggestive of the pioneer costume. With burlap sacks and pasteboard make an express wagon into a covered wagon.

ACTIVITIES DURING THE PRIESTHOOD PERIOD

The courage and bravery of Joseph of old, as shown in the lessons for this month, may well be compared with that of our American forefathers and our own Mormon pioneers.

Tell patriotic stories.

Relate incidents from early American History which will help the children to appreciate the meaning of "Independence."

Dramatize the making of the first flag.

Pantomime suggestions given by the children which show courage and bravery.

Example:

Characters—

A mother.

Neighbors.

A little boy.

Neighbors have come in to spend the evening with mother. When it is bed-time for the little boy, he says, "Good night" to the callers and goes into the bedroom with mother. After his prayers, mother tucks him into bed and turns out the light. Leaving him alone in the dark room mother returns to her company.

The lessons about "Joseph," lend themselves well to poster making. Make four posters each picturing one lesson. Use plain wrapping paper for the background. The children may cut and color the characters and paste them upon the background.

In Utah the Pioneer Day festivities suggest

types of activity for this class period. Following are a few of these suggestions. A program of pioneer songs and readings. A group of children wearing something suggestive of pioneer days. A sunbonnet, an apron, a kerchief, a purse, etc., may sing one verse of "Come, Come Ye Saints." The following poem may be recited by one of the older girl members of the class.

Great Grandmother Dear:

This is the picture I love best,
High on the wall in her gray gown dressed
Cheeks like the roses and soft white hair,
Great grandmother, dear, in her high-backed
chair,

Sitting so still by the fire there.

Once on a time, she was only four,
A little poke-bonnet she always wore,
Romping and singing like me at play;
Great grandmother dear, is it hard to stay
Sitting so still in a frame all day?

Every evening I watch a while
Here by the wall for her good-night smile.
Sometime, I think, when the fire is low,
Great grandmother, dear, will step down, so
slow,

Just while I kiss her, I love her so.

From *Stories and Rhymes for a Child*,
Carolyn Sherwin Bailey.

Dramatize the story found in Sunday
Morning In the Kindergarten.

"The Crickets And The Gulls," or in
Life Lessons For Little Ones, Third Year,
it is called "The Pioneers' Best Friends,
the Gulls."

CHURCH HISTORY

(Continued from page 143)

PROJECT

Have the class members gather interesting material which they think worth preserving as symbolic of the growth of their ward, stake, or church. This material could be read, edited, and made into a little paper of interest to the class. If the ward has a mimeograph machine, this could be used so that each member could keep a copy. This could then be made into a booklet form of such a nature that each new issue could be added. Thus a whole year's record could be kept. The pupils could list all changes in the ward personnel. This will help train the pupils in a sense of historical worth and will encourage them in noting changes of importance. In addition, this information will often prove invaluable later. Some of these very pupils then will be ready to take over the duties of ward and stake clerks and they will become the historians of the future.

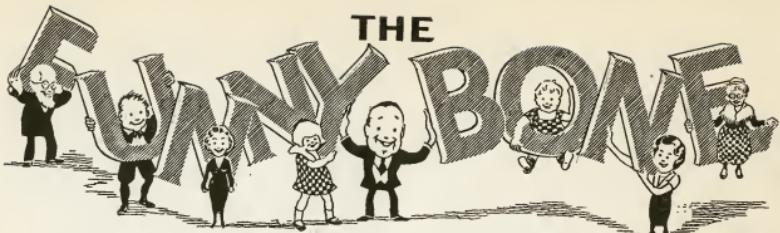
Song—"Joseph Smith's First Prayer" could be used as a symbol of his constant seeking counsel of the Lord in all of his undertakings.

throughout the United States was forever prohibited from holding slaves.

The slave question therefore became a very serious and delicate one in Missouri. In one of the mass meetings held by the Missourians, they said: "They [the Latter-day Saints] are eastern men, whose manners, customs, habits, and even dialect are essentially different from our own. They are non-slave-holders, and opposed to slavery, which in this peculiar period, when abolitionism has reared its deformed and haggard visage in our land, is well calculated to excite deep and abiding prejudices in any community where slavery is tolerated and protected."

The Latter-day Saints naturally, as any strong-minded people would do, talked against slavery and therefore aroused the animosity of the Missourians against them.

Application: We should learn by the experiences which these early Saints had that we must be kind and considerate of strangers who come to live among us.



"A time to weep, and a time to laugh; a time to mourn, and a time to dance."
—Ecclesiastes 3:4.

O, That's It!

Old Gent: "What's your little brother crying for?"

Urchin: "He's not crying for anything; mother just gave it to him."

Polite Repartee

"If it wasn't for me you'd be the biggest fool in the show business."

"How does it feel to head the list?"

The Goal

"Jack was the goal of my ambition," she sighed, "but alas!"

"What happened, dear?"

"Father kicked the goal."

Identified

Magistrate: "What did the defendant look like when you arrested him?"

Constable: "Well, sir, he had a sort of pinched look."

Chemistry

A farmer visited his son's college. Watching students in a chemistry class, he was told they were looking for a universal solvent.

"What's that?" asked the farmer.

"A liquid that will dissolve anything."

"That's a great idea," agreed the farmer. "When you find it, what are you going to keep it in?"

The New Diplomacy

"I understand that you are in the market for a new maid."

"Yes, our last one handled china like Japan." —*The Christian Science Monitor*.

Safety First

"You don't need to pay me in advance," said the dentist to the Scotch patient who was looking into his pocketbook.

"I'm no going to," was the reply. "I'm only countin' ma money before you give me that gas."

Serves Night and Day

Friend: "Don't you think a baby brightens up a home?"

Father: "Yes, indeed. We have lights burning all night now."

After Taking

"Hey! What's the idea of jumping up and down like that? Have you gone crazy?"

"I just took my medicine and forgot to shake the bottle first."

A Riddle

"Pa, what's the difference between a hill and a pill?"

"I don't know, my son, unless it's that a hill is high and a pill is round; is that it?"

"Naw! A hill is hard to get up, and a pill is hard to get down."

Deacon White's Hope

"When Deacon Cal Clay died they asked Deacon Wash White to say something over him at the funeral. Deacon Wash demurred, for he had always hated Deacon Clay, but his objections were overcome at last, and this is what he said for the dead man:

"Breddern and sistern: Ah's promised ter say sump'n good about Deacon Clay, dis-eased, and de best Ah can say about him is dat we all hopes he's gone whar we knows he hain't."

Smiles

He: "You pronounce that name wrong. It is San Hosay. In California you should pronounce all J's as H's. When were you there?"

She (thoughtfully): "In Hune and Huly!"

Proof

A meek little man was walking home from the funeral of his masterful wife, when a roofing tile fell and struck him in the head.

"Gosh!" he said, "Sarah's got to heaven already."



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